

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JANUARY, 1876.

REPORT OF BISHOP MORRIS.

To the Board of Missions :

AFTER the close of the last General Convention I remained in the East four months in the interest of this Mission, visiting congregations wherever I could gain a hearing, and going from house to house with my appeals for aid in establishing the institutions of the Church in this new country. I was thus employed every Sunday of this time (except one, when I was kept indoors by my physician) and most of the other days of the week. It was a laborious winter, and a work that laid many crosses upon the sensibilities of the natural man. It brought not a few heartaches and disappointments, which were amply atoned for by the cordial and whole-hearted reception I met with from so *many* of my brethren—clerical and lay. Without this, I could not have continued so long in such a work ; and I hope I may be allowed this opportunity of thanking these brethren for their warm and loving sympathy, and for their ready and cheerful aid amid their own personal and parochial cares and perplexities, of which I well know. They have lifted or made lighter many inevitable burdens, and while remembering well that it is more blessed to give than to receive, I still owe them a large debt of gratitude.

On my returning to my field in the spring, I found that our various works had gone on with good success, through God's blessing upon the most faithful and efficient efforts of my co-laborers in school and Mission work. There remained, however, to me a year of home work in travel and visitations to be done within six months. Notwithstanding this, I have been enabled to make as full a visitation of the whole field as in any previous year. I have been twice to Eastern Oregon and Washington Territory, twice to Puget Sound, and once or twice to all the other parishes and Missions in the District. I thus had but three Sundays in the past thirteen months at home, for the three churches and chapels in Portland.

There are now in this whole Missionary District nineteen Clergymen, nine of whom are Missionaries of your Board. One of these, the Rev. P. E. Hyland, is at Port Townsend, on Puget Sound, Washington Terri-

tory, and one, the Rev. A. S. Nicholson, is at Vancouver, Washington Territory. Three are in the central parts of the field in Oregon—the Rev. J. W. Sellwood at Oregon City, the Rev. R. W. Summers at McMinnville, and the Rev. T. A. Hyland at Astoria. Three are east of the Cascade Mountains—the Rev. Dr. Nevius, the Rev. J. E. Hammond, and the Rev. George T. Kaye; and one, the Rev. J. R. W. Sellwood, is Missionary at large.

EASTERN OREGON AND WASHINGTON TERRITORY.

In this part of the field, our work now is somewhat of the character of "Associate Missions," Mr. Hammond being associated with the Rev. Mr. Wells at Walla Walla, and Mr. Kaye with the Rev. Dr. Nevius in the Grande Ronde and Powder River Missions. In this part of the Mission I have laid the corner-stone for three churches—St. Paul's, Dalles City, the Church of the Redeemer, Pendleton, and All Saints' Church, Weston. The Memorial Church of St. John, Union, and St. Peter's Church, La Grande, were consecrated at my second visit this summer. St. Stephen's Church at Baker City, though so far completed as to be used for Divine Service, had a debt of a few hundred dollars which prevented its Consecration. The Church of the Ascension at the Cove, with those at Weston, Pendleton and Dalles, are all well under way, and will be ready for Consecration this fall or winter.

The building of these last three churches was made possible by the liberality of a member of the Church of the Redeemer, Brooklyn, of a brother beloved of the Diocese of Central Pennsylvania, and of a member of Trinity Church, Portland. *Five hundred dollars* thus given in each case, secured the gift or easy purchase of a lot, and the erection of a church building costing from *ten hundred to twelve hundred dollars*, neat and fitting in every respect, and answering fully all the demands of the place for many years to come. The work at St. Paul's School, Walla Walla, in charge of the Rev. Mr. Wells, has so increased as to require an additional large school building, the corner-stone of which I laid on the 19th of July. The building has been rapidly pushed on, and is already occupied by the school, which begins this term with sixty pupils. This is one of our most important works, and so far has met with very encouraging success. The establishment of the only Protestant girls' boarding-school in a central position like Walla Walla, with its far-reaching tributary country, is an undertaking that should commend itself to every wise and understanding Churchman. This work has been begun and continued in a spirit of devotion and self-denial, rarely surpassed in any Mission, and is worthy of the generous support of those to whom God has intrusted the use of this world's goods.

I had the rare pleasure this summer of the company and assistance of the Bishop of Montana, who willingly undertook an additional journey

of five hundred miles by stage to join me in my Eastern visitation. We met at Baker City, one hundred and forty miles this side of Boise City, and went together through the Powder River and Grande Ronde Valleys, and over the Blue Mountains to Walla Walla. Bishop Tuttle preached in St. Stephen's Church, Baker City, and assisted at the Consecration of St. John's Memorial Church, Union, and St. Peter's, La Grande, preaching the sermon at the latter place. He made an address at the laying of the corner-stone of All Saints' Church, Weston, and also at the laying of the corner-stone of the school building at Walla Walla. He also preached twice in St. Paul's Church on Sunday, the 18th of July. His company and counsel were full of cheer and encouragement for us all, and we had in his sermons a feast of good things, the relish of which will long be remembered. I hope it will not be long till other of our neighboring Bishops favor us in a similar way.

We have now in this eastern portion of the Mission, four Clergymen and eight churches, with St. Paul's School at Walla Walla, and over two hundred communicants. With such growth as we trust God will give the work during the next two years, this wide region together with the Territory of Idaho, will appeal strongly to the General Convention for a Bishop of its own.

PUGET SOUND.

Our work in this part of Washington Territory has been much strengthened, the past year, by the coming of the Rev. Charles L. Fisher from the Diocese of Pennsylvania to the charge of St. John's Church, Olympia, and by the removal of the Rev. C. R. Bonnell to Trinity Church, Seattle. These brethren, together with your Missionary at Port Townsend, occupy a large field with their ministrations, parochial and Missionary, and their work seems promising in all respects. Special improvement is observable in the voluntary offerings for the support of the Services. At Tacoma and Port Ludlow, faithful and efficient lay Services are productive of marked good fruits.

In the central part of the District, I am able to record encouraging growth also. The church building at Vancouver is steadily advancing toward completion, chiefly through the personal efforts and labors of the Missionary. I confirmed a class of twelve persons there at my recent visitation, the largest number confirmed this year in any one place, except at Walla Walla. At Astoria and Oregon City, important improvements have been made in the church buildings, and both these congregations are each year lessening their dependence upon the Missionary stipend, and will very shortly become entirely self-supporting. A new tower has recently been erected at St. Paul's, Oregon City, and the Sunday-school of St. George's Church, Hempstead, Long Island, has provided it with an excellent bell, whose sweet tones keep alive grateful sentiments toward the generous friends in this old historic parish on the Atlantic side.

I found St. James' Church, McMinnville, nearly completed on my return from the East. With the *five hundred dollars* so generously given to me by two members of St. James' Church, Philadelphia, I was enabled to pay all indebtedness on the building; and it was duly consecrated by me on the 6th of June. It is quite a pretty church, and centrally placed in a region of surpassing fertility and beauty. We feel sure that there will be built up here an important abiding work. It was the richness and beauty of this valley of the north Yamhill, that attracted the attention of Mr. Richmond, who established his school and Mission in the hill country near by, in the year 1851.

Encouraged by the contribution of *eight hundred dollars* from the congregation of St. Peter's, Albany, N. Y., I proceeded on my return to take steps towards the erection of a small church at Albany, in this State. The citizens here promptly contributed what money was required for the purchase of a lot, and on the 31st of May, I laid the corner-stone of St. Peter's Church. The brick foundation was soon after built, and the building is now well under way. I am not aware that we have as yet a single communicant in the town, but our Church is regarded with a good deal of favor by some of the most influential people, and when once we are able to establish regular Services, I have no doubt that our undertaking will succeed. Albany is a growing and flourishing town, just now, perhaps, the most so of any in the State, and it seemed to me very desirable that we should enter this place with the ministrations of the Church, before it was entirely occupied by Romanism and denominationalism. A candidate for Orders, now in the General Theological Seminary, has promised upon his Ordination to come out and take charge of a Mission established at this point. I look forward with much interest to the fulfilment of this promise, and I hope that some other Deacon or Presbyterian may be induced to accompany him, for the purpose of establishing an Associate Mission for the southern part of the State. I can offer them a wide and unoccupied field.

From this point south to the line of California, a distance of two hundred and fifty miles, through the very garden of the land, we have not now a single Clergyman; and in a portion of the fairest and fattest country, six times as large as the State of Connecticut, with scores of towns and villages, our Services are rarely heard, and the visits of our *Angels* few and far between.

HOSPITAL AND ORPHANAGE.

The work on this institution was suspended soon after my leaving here for the General Convention, and not resumed till my return. The building now is so far completed as to allow its occupancy by a family with a superintendent—Mr. George W. Boyd, a candidate for the Ministry, whose studies have been temporarily suspended on account of failing

health. It is proposed to open the Hospital and Orphanage with appropriate religious ceremonies, on the 9th of October, at the time of the meeting of the Annual Convocation. In anticipation of this, six children have already been admitted. The four acres of ground purchased last year are paid for within *three hundred dollars*, and a large and well-appointed building has been erected at a cost of *ten thousand dollars*, of which *one thousand five hundred dollars* remain unpaid. *Eleven thousand dollars* have been paid on the grounds and building, leaving a debt on the whole of *one thousand eight hundred dollars*.

Five hundred dollars have been invested as the beginning of an endowment fund. The work of providing the ways and means for this undertaking, and of superintending the erection of the building in all its details, has devolved largely upon the Bishop, and taken much of his time and thought during his short sojourn at home. One great difficulty met with is the prevalence of the sentiment that ministrations to the sick and orphaned belong specially to the Romish Church ; that that system alone, with its Orders and Sisterhoods, its economy and self-denial, is competent to carry on such works as these. If this be so, then, indeed, must we confess that Protestantism is a failure. If ours is a system that must resign to other hands these, which are the special offices of the Gospel of JESUS CHRIST, let us give over everything else with them, and lay no claim to be His disciples. This work has been begun in the solemn conviction that it belongs to CHRIST'S Church, as it belongs to no other institution—human or Divine—and in humble trust that they who profess to be of His Body, and to be taught by His SPIRIT, will see to it that an undertaking so CHRIST-like in its purpose, shall not fail or come short of its measure through any fault of theirs. It is daily becoming manifest that we shall need, almost immediately, another separate building for the Orphanage. This was provided for in the original plan, and ample space left for it. *Twenty-five hundred dollars* would enable us to erect it at once. Is there not some one within reach of this statement who, out of the abundance which the LORD of all has intrusted to a short stewardship, can, single-handed and alone, do this work, for the love of CHRIST and of the little ones for whom He gave His life ?

ST. HELEN'S HALL.

The last year of this school was one of increasing usefulness and satisfaction. My long absence in the East imposed many additional cares and anxieties upon those intrusted with its conduct ; but these were borne most cheerfully, and every added duty was most efficiently discharged. Large is the debt due to these women who have labored so constantly with me in this work, as well as to others of my fellow-laborers in the Gospel. The school opens, this term, with one hundred and fifteen pupils, and has every prospect of a successful year.

THE BISHOP SCOTT GRAMMAR AND DIVINITY SCHOOL.

The Rev. George Burton, who last year had charge of this school, together with the Rectorship of Trinity Church, has consented to resign the latter and give his whole time, hereafter, to the care of the school, as Head Master. He has with him three competent assistants, and the school is in a growing and promising condition. The revenue, last year, paid the current expenses, and the school opens with the promise of doing the same this year. These schools are the right arm of our work, and abundantly repay all the money, labor and care by which they have been established and built up.

CHINESE MISSION.

Our school for the Chinese continues to be carried on as in former years, though with a somewhat smaller number of attendants, on account of the opening of other schools of a similar character. Forty names have been on the roll during the past year. Two of the scholars have been baptized, and one confirmed. The Confirmation of one of those baptized was prevented by his leaving unexpectedly for a visit to China. The following letter from his brother is an interesting *echo* from the land of heathendom itself :

“HONG KONG, *July 28th, 1875.*

“DEAR MRS. — : It is with my best compliments and respectfully to pen this worthless lines to you, and inform you that Loong, my brother, had reached China on the 4th of May, and left here for home on the 6th. I have received your kind letter on the middle of July. I had addressed it with a Chinese envelope, and sent it home as soon as I got it. I had heard that he had received it. As he came back from San Francisco, I got considerable news from him, and that is what he had from St. Helen's Hall. He said when he was there, he was constantly instructed with Holy Bible, and learn to love God. I am sure that I don't know when can he repay you the recompense for the sakes and kindness to taught him. But I conclude God bless you. I dare say that you will always the favor and kindness to teach those sheep, and bring them back to his Shepherd. I can't number the blessing what you got it from our Almighty SAVIOUR lately. I have nothing more to offer, but I hope you will favor us with an answer. Please give compliments to you all. I am yours, truly and faithfully,

“S. CHAW A CHOY,
“Loong's Smaller Brother.”

FUNDS.

I have received this year for special purposes, through the Domestic Treasurer, and by direct remittance to myself, *seventeen thousand four hundred and twenty dollars*, which have been appropriated as follows :

Building churches and school-houses.....	\$3,500
Good Samaritan Hospital and Orphanage.....	4,600
Insurance on school buildings and Mission chapels.....	892
Loan repaid.....	1,000
Investments for Scholarship and Hospital fund.....	3,580
Final payment on St. Helen's Hall.....	1,200
Grammar school.....	1,182
The Bishop's travelling expenses to General Convention and visit- ing Eastern churches.....	689
Travelling expenses of Clergymen from the East, and on Mission- ary duty.....	642
Miscellaneous.....	185
	<hr/> \$17,420

Encouraged by the cordial approval of the Board of Missions, I have continued my efforts to obtain "partial permanent endowments" of our schools with some measure of success. The Bishop Doane Scholarship for St. Helen's Hall, of *three thousand dollars* U. S. coin, has been made up, and we have just admitted a boarding-pupil into the school on this foundation. This scholarship has been obtained chiefly from the teachers and graduates of St. Mary's Hall, Burlington, New Jersey. To one of the latter, we are largely indebted for the unfailing interest and perseverance by which this good end has been reached. *Six hundred dollars* have been given to found the M. F. Clark Scholarship, and *two hundred and fifty dollars* for the George W. Natt Scholarship. A good beginning has also been made in founding a scholarship, by Trinity Church, New York. This undertaking is in hands that will not weary till it has been accomplished.

I append to this, for the information of the Board, a list of the various properties and funds belonging to the Mission, and also some "suggestions" as to the mode of acquiring and holding property within a Missionary Jurisdiction. These suggestions are made by a lawyer familiar with the legislation of this State and Washington Territory, and I think will commend themselves to the approval of the Board.

EPISCOPAL RESIDENCE.

I have purchased for *eight hundred dollars* a half block of ground near the Grammar School, for the site of a future Episcopal residence. I think I shall be able to pay for this and to have it fenced without drawing upon the *one thousand dollars*, invested for the building fund. There is no present prospect of our undertaking the erection of such a house. But if the funds could be had, it would be very desirable to do so. Every year increases the inconvenience to which the Bishop and his family are subject, by being compelled to live in the midst of a large school. The needful quiet and retirement after long and laborious journeys is not easily found here, and but little of the true home feeling and discipline can prevail in such a large household, where pupils and patrons are coming and going at all hours. Six years' experience of this has fully prepared us for removal to more retired quarters if it were possible.

CONFIRMATIONS.

In St. Paul's Church, Dallas, 5 ; St. Stephen's Chapel, Portland, 13 ; St. John's Church, Olympia, 7 ; at Stirlacoom, W. T., 1 ; St. Peter's Chapel, Tacoma, 1 ; Church of the Redeemer, Pendleton, 4 ; All Saints' Church, Weston, 2 ; St. Paul's Church, Oregon City, 9 ; St. James', McMinnville, 2 ; St. Paul's, Salem, 11 ; at Cañon City, 3 ; at Prairie City, 2 ; St. Stephen's Church, Baker City, 1 ; St. John's Church, Union, 3 ; St. Peter's Church, La Grande, 6 ; St. Paul's, Walla Walla, 14 ; Grace Church, Astoria, 2 ; St. Luke's, Vancouver, 12 ; St. Paul's, Port Townsend, 5. Total, 103.

While the number confirmed is less than last year, it is still a good deal larger than at any previous year.

We have three candidates for Holy Orders, two of whom are in the Berkeley Divinity School, one in the Junior and one in the Middle year.

Two Clergymen have been added to our number, and a third, the Rev. Geo. F. Plummer, of Batavia, N. Y., Rector-elect of Trinity Church, Portland, is expected to be with us by the First Sunday in Advent.

In this review of the year's progress, I think there is good ground for encouragement and cause of gratitude to Him from Whom all good comes, for the measure of success awarded to our poor efforts. And yet we must all be conscious of a coming short of both our desires and expectations. It is true now, as when St. Paul addressed the Corinthians, that "a great door and effectual is opened unto me, and that there are many adversaries." I pray God that through "the wisdom that is from above," your deliberations may cheer and animate all hearts, and give a new impulse to our labors for CHRIST our Master.

B. WISTAR MORRIS,

Missionary Bishop of Oregon and Washington Territory.

REPORT OF BISHOP SPALDING.

WITH devout gratitude to Almighty God for His sustaining care, I herewith make my Report of another year's anxious labor. We have suffered in common with the whole country from the "hard times," and with Western States from the devastations of locusts. We have sought, and with some success, we trust, to bring down all our Church work to a basis of hard fact and reality ; for in the prosperous times which came to an end two years ago, it could not be otherwise than that Church affairs, though moving in a higher plane than those of the business world, should partake somewhat of the general spirit of inflation. We have surmounted some of our difficulties, and are better prepared to measure and to meet others which are before us. For the present and for a time we must "make haste slowly," but sure of the

ground we stand on, we can advance securely, as the means are in hand and the way is opened. I can assure the friends of Missions, from the knowledge gained of the field and the work, that whatever may have been done for Colorado and Wyoming in the past, the need was never greater of large assistance, for the support of Missionaries, for parsonages and churches, for the Church schools, than it is at the present time ; nor was the promise ever better of rich returns for wise expenditures.

We take great encouragement from the character and ability of our working Clergy. If we can find the means to keep them, and to fill places calling for the Church with laborers of like efficiency, the work will go on with ever increasing success.

Including the Bishop, there are seventeen Clergymen at work, all but one of whom have been transferred to us within the past eighteen months. Twenty-three belong to the Jurisdiction. Three are absent, but not yet transferred. One has been deposed. If we are to do the work on which we are sent, changes must be less frequent in the future. A rectory for every pastoral charge, and an adequate support, would do much to establish permanency. I must urge again my appeal for aid in building parsonages. We have gained two this year, and many more are needed. In several cases the need is most imperative.

I have ordained to the Priesthood (on Trinity Sunday) the Rev. Daniel Nash Allen and the Rev. Zachary Taylor Savage. I have transferred by letters dimissory seven Clergymen, and have received nine. One candidate for Holy Orders has been admitted, and one received by transfer, so that three is the present number. We have at present one postulant and nine licensed lay-readers. The Rev. Messrs, F.W. Hilliard, Wm. R. Mackay, R. S. Little and C. D. Cobb are the present Standing Committee.

I have confirmed fifty-nine.

I have baptized two adults and fourteen children, and solemnized one marriage, in outside places, celebrated the Holy Communion thirty-eight times, delivered two hundred and thirty sermons and addresses, and travelled over ten thousand miles, of which eleven hundred were by stage, ambulance, etc.

The number of Baptisms reported by the Clergy is, Infants, one hundred and fifty-seven ; Adults, thirty-three—Total, one hundred and ninety. Marriages, fifty-six ; Burials, seventy-three ; Communicants, seven hundred and eight. Sunday-school Teachers, ninety-three ; Scholars, seven hundred and eighty-five—Total, eight hundred and fifty-eight. Volumes in Sunday-school Libraries, one thousand and fifty-seven.

Offerings : Communion alms, *five hundred and forty-one dollars and ninety cents* ; Home Missions, *four hundred and twenty-seven dollars and eighty cents* ; Domestic Missions, *twenty dollars and ninety cents* ;

Foreign Missions, *fourteen dollars and fifty-three cents*; Episcopal Fund, *fifty-two dollars and twenty-three cents*; other Offerings, *five thousand and ninety-two dollars and forty cents*. Total, *six thousand one hundred and forty-nine dollars and seventy cents*.

Among gifts to be acknowledged are: A bell costing *three hundred dollars*, from a lady in Cleveland, for Trinity Church, Greeley; a solid silver Communion Service, in memoriam, from a lady in Detroit, for Calvary Church, Idaho; boxes of clothing for many of our Clergy, from associate branches of the Woman's Auxiliary, and for our schools, from two ladies of Providence; Appleton's Cyclopedia, from Mr. George S. Appleton, for Wolfe Hall, and books from the Rev. Ethan Allen and from Mr. Wm. A. Pars for Jarvis Hall; three hundred Prayer Books and useful Tracts from the New York Prayer Book and Tract Societies. For all of which our most sincere thanks are due.

There are no debts now unprovided for, for which the Bishop is responsible, except deficiencies of the schools for the past year, and these are less by *five hundred dollars* than they were a year ago. It will be seen that the drafts upon the funds of the Church have been large, but it was impossible that they should be less; nor can the demands of our work be materially reduced, if it is to go on; and it must go on—an abandonment of any work now in hand would be most disastrous. If the friends of Missions will *stand by us*, with ready sympathy, earnest prayers and liberal offerings, we shall endeavor so to administer every trust, and to do every work we are sent to do, that results for which the Church may give thanks to God, shall appear in His good time. The support constantly received from the Domestic Committee and its large-hearted Secretary, has been all we could ask, and is ever remembered with gratitude.

Proceeding now to the details of our work, I come first to the

CHURCH SCHOOLS.

These have caused me much anxiety. The last two years have probably been the most trying period in their history. Their patronage has been seriously affected by causes beyond our control, among which are the straitened circumstances of many of our citizens, in consequence of locust devastations and the growing scarcity of money. Besides, it takes time to work into another's plans, and to mould and shape those plans according to one's own ideas. But there are indications now which give great encouragement for the future.

WOLFE HALL.

I have called to my aid in the management of our school for girls in Denver, an Advisory Board of Trustees, one of whom is the Treasurer. The good effects of this measure are already apparent. Heretofore, our best formed plans have disappointed our expectation. All things seemed

to be against us. But the tide has turned. The teachers are working with me in perfect harmony, and are winning golden opinions on all sides. There is no better school for girls, anywhere, and the fact is beginning to find due recognition. There are now in the school twice as many boarders as the average number of last year, and more are expected. But many things are needed. More beds, bedding, blankets, sheets, etc., are indispensable. Furniture, carpets, etc., are worn out, and have to be replaced. Books of standard literature, history, etc., are required for the library. Daughters of Missionaries cannot be refused admittance, but we ought not to receive them without scholarships. For the supply of these and like wants, I must look to liberal Church people in the States.

I am more and more impressed with the necessity of an endowment for Wolfe Hall. This would enable us, by reducing the terms of board and tuition, to extend the benefits of the school, and to compete with a Romish convent school in Denver, which secures now much of the patronage which ought to come to us. It would raise the school above the contingencies which are now liable to affect it, and help us to make it in all respects what it ought to be. What good friend of Christian education in the Territories, where it is so much needed, will give his or her name to an endowment fund for Wolfe Hall? I trust this appeal will be answered, and at least a beginning will be made of such an endowment during the coming year.

JARVIS HALL.

Our school for boys in Golden has an excellent faculty, and is believed to be growing in public favor. But its struggle has been a hard one. Brighter days can only await the most patient and persistent labor. Such effort must and will in due time be rewarded. The last year has been the best that the school has known. It is confidently expected that, with outside aid and careful fostering for a time, keeping at its head so wise and experienced an educator as the Rev. T. L. Bellam, who is supported by able assistants, the school must become a success financially, as it is already in its character and in the advantages it offers. Its endowment is at present unproductive, being in real estate, mostly in Denver, not salable just now, but sure to increase in value with the growth of the city. The great want of Jarvis Hall is more water for household purposes and for irrigation, the wells being insufficient in dry seasons. In connection with the trustees of the Territorial School of Mines, we incurred the expense, last fall, of bringing water in pipes from a spring one thousand three hundred yards distant, which had been purchased for this purpose by the late Bishop; but the spring also proves insufficient. There are other springs with abundance of water and at higher elevation, but at much greater distance. Another resource is an artesian well and windmill, pumping the water into a large reservoir, a means

often resorted to in this country. When the monks of old chose the sites of their educational retreats, though in mountain regions, remote from centres of population, they were careful to select them in places abundantly watered and fertile, and beautiful or grand for situation. If the old theory of location were to be acted on, the site of Jarvis Hall answers to every condition but one. If the water problem can find a solution, there is no better site for an institute like this, at an equal distance from the chief city, the Bishop's residence, and the centre of his work. We bespeak the counsel and pecuniary aid of the friends of the school to help us to solve this vital question.

Matthews Hall, our Divinity school, on the same grounds, has two students, the Bishop and Rector of Jarvis Hall having direction of their studies. The third of our candidates is studying with the Rev. D. N. Allen, at Greeley. We are in great need of good, new, fresh books for boys and young men, as well as for Theological students. Scholarships are indispensable. Without them we must refuse admittance to sons of Clergymen and other young men who desire to study for the Ministry. Two are waiting now until I can assure them that scholarships are secured which will cover their expenses.

The condition of the field may be reported briefly: In Denver, our most marked progress has been in Trinity Memorial Parish. The Rev. W. H. Moore resigned last January. For a time, while its status was doubtful and the burden of its debts was too heavy for its strength, the Mission showed little life. It became necessary for me to take personal charge, which I did the first of February. By the help of the Rev. Messrs. Bellam, Wainwright and others, and occasional lay-reading, the Services have been constantly maintained, though but little pastoral visiting has been possible. After a well-kept Lent, the Easter Offertory was *two hundred and sixty dollars*. The ladies Parochial Society, organized in the spring, has been very active and successful. Sister Eliza, of the Bishop Potter Memorial House, came in August, and is satisfying the most sceptical of the value of the services of women trained for work, by her parochial visiting, Sunday and week-day teaching, and ministering to the sick in the parish and in the county hospital. On the 12th of September, the Sixteenth Sunday after Trinity, Trinity Memorial Church was consecrated free from debt, the Right Rev. Jno. C. Talbot, D.D., D.C.L., preaching the sermon. Thus the most worthy memorial as yet to that devoted pioneer Missionary, Bishop Randall, was offered to Almighty God and, we trust, accepted. Bishop Talbot's visit afforded great satisfaction to his many friends of former years, and helped to strengthen and encourage us in our labors.

The Rev. Charles N. Allen, of Rochester, N. Y., has been called as the Minister of Trinity Memorial, and is expected to enter upon his work in October.

The Mission in West Denver, which I started last year through lay agency soon after coming to the city, is, as yet, a Sunday-school merely. It adopted the name Emmanuel Mission, proposed by Mr. J. C. Elms, of Boston, whose gift of *one thousand five hundred dollars* for a church to be a memorial to his deceased daughter, was thankfully accepted for this purpose. It is held by me, until we are able to do the work which should always precede building, if we would not build prematurely. The field is ripe and awaiting the harvest soon to be entered upon. A vigorous Mission and parish will be the more surely established for the delay.

St. John's, the mother church, should be made the centre of the Missionary life and work in the city. But in order to do this, a new and more commodious church seems requisite. It is natural for its members to feel that resources must be husbanded for this one most vital object, although we know the law, "There is that scattereth and yet increaseth." For the sake not only of the special interests of the parish, but also of the more general and equally important work outside of it, it is hoped that success may crown the efforts now making or to be made to secure the means for this grand consummation, and that this noble parish, full as it is of grand elements, if duly moulded, for aggressive Missionary efficiency, will hold its rightful relations to the Church work of the city and the Jurisdiction.

The Church of the Heavenly Rest, Baldwinville, was served acceptably until July, by the Rev. J. A. Wainwright. Since then it has fallen back into its old place as a Mission of the Bishop, and Services have been held nearly every other Sunday afternoon. The Minister of Trinity, or of Emmanuel Mission, when one is in charge, will continue the Services of this very interesting, useful and encouraging Mission.

St. Paul's Church, Littleton, in charge of the Rev. C. H. De Garmo, Deacon, has gained much in strength and numbers during the year. Emmanuel church, Boston, by the gift of *five hundred dollars* for this purpose, has secured for the parish a rectory worth *one thousand two hundred dollars*, where the Minister is comfortably domiciled with his mother, a useful helper in his work. The other points up the Platte Valley and the Denver and Rio Grande Railroad continue to receive such attention as is possible.

The Associate Mission at Jarvis Hall has not sufficient clerical force to do the work which waits to be done. The addition of a Professor of Theology for Matthews Hall, when the right man can be found, will greatly strengthen it. Since the resignation of the Rev. L. H. Strycker, at Easter, the Rev. T. L. Pellam has had charge of Calvary Church, Golden, and with the assistance of the Rev. Arthur Lakes, has held infrequent Services in St. Mark's, Bear Creek, where there are at present but very few people, and regular Services at Morrison, a new and growing village eight miles south of Jarvis Hall, where the preliminary steps have been

taken to build a church to cost *one thousand dollars* or *one thousand two hundred dollars*. Acting in faith, I promise *five hundred dollars*, expecting that some one, moved by God's SPIRIT, will help me to redeem the pledge, so that the church may be finished and consecrated this fall. Other points will be taken up soon. Our candidates for Orders are good lay-readers, and will give much valuable assistance.

The Rev. William Gill, while pursuing his studies for Priest's Orders in Matthews Hall up to July 1st, held semi-monthly Services at Boulder, Gold Hill and Sunshine, giving the alternate Sundays to Calvary Church, Idaho. There should be a resident Missionary at Boulder, with a church building of our own. The place is one of great importance. From this centre he could easily reach the growing mining towns in the mountains above. Mr. Gill has found no difficulty but great pleasure in holding Service in the morning at Boulder, walking to Gold Hill twelve miles, ascending nearly four thousand feet, for afternoon, and returning four miles over a mountain trail to Sunshine, for evening Service. In July he moved to Idaho, and now gives to these points monthly Services. He is also in charge of Christ Church, Nevada, and holds occasional Services at Empire and other points on the road thither. Mrs. Gill has recently opened a parish school at Idaho, which is well attended.

Under its present Rector, the Rev. Wm. R. Mackay, St. Paul's Church, Central, has risen to the first rank of parishes in the Jurisdiction, and is taking the lead in working and giving for Missions. Already the entire amount of the debt of *three thousand five hundred dollars*, incurred in building a substantial stone church, has been pledged, a success which in these times is remarkable.

Grace Church, Georgetown, was vacant until Easter, when the Rev. E. L. Greene, one of the first Alumni of our Divinity school, became Rector. Under his Ministry the parish has become self-supporting. This is the third self-supporting parish in the District, and the first for a period of ten years to assume that rank. We trust that in the next decade many will attain that eminence.

Trinity Parish, Greeley, has built during the past summer a handsome brick church costing (when completed) *two thousand five hundred dollars*. The only aid as yet received has been the *five hundred dollars* given some years since by Mrs. M. Taylor, and the bell from a lady in Cleveland. The Warden, Mr. D. S. Hunter, has contributed most largely to this grand success in which the Rector, Rev. D. N. Allen, now rejoices with his people. Some help from abroad for finishing and furnishing the church is desired and will, we trust, be given.

Mr. Allen holds Service one Sunday each month at Corona, twenty-five miles east. Here is a small but growing community, mostly of Church people, who ought to have a church of their own, and will probably be able to raise half the amount required, *one thousand dollars*. Fort Collins,

thirty miles north-west of Greeley, was formerly part of Mr. Allen's Mission. The Rev. Francis Byrne resigned Nevada and was appointed Missionary here the first of May. He extends his Ministry up the Cache La Poudre Valley and to the hamlets and ranches that are accessible, and holds Services frequently at Longmont, thirty-five miles south. He has no church or parsonage at Fort Collins. The latter should be built at once. I desire to obtain the *five hundred dollars* necessary for this purpose. The Church people are much in earnest though mostly poor. If we could help them to build a rectory this season, the church would follow the next, the people of the place doing all in their power for both.

The finest of our church buildings is at Colorado Springs. But for a balance of debt incurred two years ago in building, Grace Church would be nearly or quite self-supporting. The Rev. Geo. H. Ward resigned Colorado Springs and Pueblo in January. The Rev. Z. T. Savage, resigning Laramie, filled the vacancy, holding Service also at Manitou, six miles west, until the present and first elected Rector, the Rev. J. M. Turner, took charge in July. Mr. Turner was most favorably known in Colorado, having been, some four years since, Rector of Central. He is showing himself eminently fitted for the work of this important centre of Church influence. As soon as the debt is cleared off, it may be deemed expedient to move for a chapel in Manitou.

St. Peter's, Pueblo, was supplied by lay reading until August, when the Rev. F. W. Tomkins, Deacon, became the Minister. He has a small but noble band of Church people to help him in a city which is probably destined to large growth, as it is expected soon to have a direct connection with the East, by a competing railway.

Nearly one hundred miles down the Arkansas is West Las Animas, and six miles below, Fort Lyon. The Rev. J. A. M. La Tourrette, besides his duties at the Post, holds regular Services at the village, with results more and more encouraging. We are not in haste to build a church at this place, though its chances are favorable for permanency.

The Rev. M. F. Sorenson continues to be the Missionary at Cañon City. The parish is doing well. The Sunday-school has largely increased. The movement for a church independently of the old school project—Christian women, who are good workers, being especially active in it—is gaining strength, and will probably be carried on soon to a successful issue.

The Rev. C. M. Hoge has moved from Pleasant Valley to Rosita, a new mining camp of more than one thousand people, in a rich silver mining district thirty-five miles south of Cañon. He continues his itinerancy in a circuit of some fifty miles, holding Services and ministering to the farmers, stockmen, lumbermen, miners and their families, at Ula, Texas, Upper Texas and Pleasant Valley, mostly on week-days. He is wisely seeking among the people of Rosita, the means to build a small

plain church, for which a little help from outside would do good. The friends and parishioners among whom he has been laboring have aided him in building for himself a house, which will be a more comfortable home for his family than the ranch house which he has now deserted. I travelled with him again last summer over his extended district, and was much impressed with the value of his labors.

Other points that ought to be supplied soon by three good Missionaries are Trinidad, Saguache and Del Norte, Fairplay and Alma in the Mount Lincoln mining district. I have visited them all, and in each sought out the Church people, preached, and administered the Holy Sacraments. Are there not men in the Ministry, young, single men, thoroughly educated, of good, common, practical sense, which goes far to supply the place of experience, full of zeal and enthusiasm, who would enjoy the heartiness of frontier life, and who, without large stipends, would live among the people, and depend upon them chiefly for support?

WYOMING TERRITORY

has now but two Clergymen, the Rev. F. W. Hilliard at Cheyenne, and the Rev. G. Johnston at Laramie. The gold discoveries in the Black Hills, most easily accessible by way of Cheyenne, are attracting large numbers to this city. Commercial prosperity has greatly revived. Many substantial improvements are making. It is said that three hundred houses have been built this season. Church work advances more slowly. There are not as good materials to form into an active parish as in some smaller and less important cities. Yet the church has been painted, a beautiful chancel window obtained, and further improvements are contemplated. It needs an able, wise and good man, working persistently for several years, to bring about large results in Cheyenne, and such an one is your Missionary.

A very large rolling mill and a foundery, built at Laramie last winter at a cost of over *two hundred thousand dollars*, and machine shops previously erected, are employing a large number of men, and are giving a new impetus to growth. The parish was vacant from February, when the Rev. Mr. Savage left, till July, when the present Rector took charge. There are found to be good elements which time, patience and skilful management—such as Mr. Johnston seems to know how to make use of—will remould into a strong parish, able to dispense with Missionary aid. As in the case of Central, Idaho, Pueblo, etc., I have visited each of these places three times during the year.

The Rev. Charles H. Marshall resigned the Mission at Evanston in February. Bishop Tuttle has, at my request, spent a Sunday here. For the present it must be left to such Services as he may be able to supply through his Clergy. Both he and they have our hearty thanks for their readiness to help us.

In the latter part of September I made a visitation to the

SHOSHONIE INDIANS,

and held Services at Camp Stambaugh, Camp Brown, Lander City (old Brown) and at the Agency, preaching, celebrating the Holy Communion, baptizing several children and two adults, and confirming one candidate.

The Shoshonies were, several years ago, placed under the care of our Church. Bishop Randall nominated the present Agent, Dr. James Irwin, and a teacher, James I. Patten, who labored in that capacity two years, and resigned a few years ago. Soon after coming to Colorado, I assigned the charge of these Indians to Bishop Hare, at the suggestion of our Indian Commission. It being physically impossible for the Bishop to visit and supervise Mission work at this (for him) distant point, he has asked me to assume the oversight of these Indians and of work among them, should it be attempted, as being within my Jurisdiction. Accordingly, at the first opportunity I spent among them three days. On Saturday, September 25, I saw the issues of rations, beef, flour, sugar, coffee and soap, by weight, to the lodges, according to the number of men, women and children in each lodge, and examined the books in which account is kept of these issues. On Sunday I held Service in the Mission building. On Monday I called a "Council" of the Chief and leading Indians, about thirty in number, and conferred with them at length, upon the subject of a school and religious teaching; their farming operations, and their desire for civilization, and the management of the Agency; no white man but myself being present while the latter subject was discussed. I found them anxious for self-improvement. They had for three years done more or less of farming, each of those who undertook it, upon his own forty acre field—a few of these fields were fenced—and had raised some good crops of oats, potatoes, etc. The locust had afflicted this country for the last two years, so that less had been done than the year previous. They complained that they had not had the help that had been promised them, in learning to plough, plant, sow and care for their crops, and that they had become discouraged. Though some of them may desire that the work should be done for them by white men, there is reason in the complaint, as the one farmer of the Agency could not possibly give the help and instruction needed.

As the day-school had failed, the children who attended it being laughed at, thus making it unpopular—though some who were quite regular at school, made rapid progress—I desired to know whether a boarding-school would be likely to receive patronage, good living being more attractive than good teaching. The orphans and uncared for children would afford a good supply of scholars. My suggestions, after thorough canvassing, were well received. If the Great Father or the Church would provide such a school for them, Washakee and the sub-chiefs agreed to send their children. I could promise them nothing

except that I would lay the matter before the Great Father and the Council of the Church. Some religious ideas given them by Mr. Brunot, who visited them as a Commissioner to form a Treaty, made a deep impression, and have been working ever since in their minds. They would, I believe, gladly receive a Missionary. They are well satisfied with their Agent, who seems to be thoroughly interested in their welfare, who has a decided influence over them, and would do everything in his power to assist in the educational and Mission work, for which he has long been pleading. He deserves and receives much credit for the uncompromising war he has been compelled to wage with whiskey dealers whom he has driven from the Reservation.

The Shoshonies number about one thousand four hundred, and are increasing. They are an offshoot from the Comanches, and are superior to most Indians in physique, and in mental capacity. The Chief, Washakee, is a noble Indian in appearance, and in character, astute, brave, fierce and formidable in war, but good in his impulses, thoroughly friendly—as all these Indians are, by necessity and long habit—and deeply impressed with the importance of his Indians learning how to support themselves, and to live like civilized people. They could, more easily than most Indians, be kept on their Reservation, on which there are sufficient good farming land and fine ranges for cattle and horses. My conviction is, that if Indian Missions can succeed anywhere—and I have no doubt that they can and do succeed—a Mission might be made eminently successful here. A friendly tribe, peaceably disposed, ready for civilization, protected from the Sioux—their enemies—by the Government, on a permanent Reservation, in a magnificent district of country, accessible by a good road of one hundred and fifty miles from the railway—it seems to me that all the conditions for the establishment of a Mission among them are, to say the least, as favorable as they can be for such work anywhere in the Territories.

There would be needed a chapel, and an enlargement of the present, or a new Mission building for a boarding-school, to which subsistence could be issued—the boys and girls having separate apartments—a Clergyman, teacher, matron, a trained Sister or more, to assist ; all with decided force of character, and ability to learn the language. A smaller working force might be sufficient at first, but no attempt should be made unless with the clear possibility of its being carried on with thoroughness, and strengthened as the work calls for enlargement year by year.

I commend the whole matter to the Board, the Indian Commission, and the Church at large ; with the assurance that I will do all in my power to further such a Mission, should it be thought expedient, and the means be at hand for its prosecution.

JOHN FRANKLIN SPALDING,
Missionary Bishop of Colorado.

DENVER, *October 4, 1875.*

POSTSCRIPT TO BISHOP WHITAKER'S REPORT.

VIRGINIA CITY, NEVADA, *Nov. 15, 1875.*

SINCE my Report was made to the Board of Missions, a heavy blow has fallen upon our Church in Nevada.

In the terrible fire which swept over Virginia City on October 26th, St. Paul's church and rectory, with nearly all their contents, were destroyed.

By this calamity eight thousand people were made homeless, and property worth *ten million dollars* was consumed.

Two-thirds of the congregation of St. Paul's were burned out, and many of them were left penniless. The insurance upon the church property is about one-half the value. But for the losses caused by the fire, the deficiency could be made up by the congregation; but it cannot be done now.

The Chinese chapel in Virginia was also destroyed, with the whole Chinese quarter of the city. On this there was no insurance.

Ah For, the Chinese Missionary, was doing a good work in connection with this chapel, and I sympathize deeply with him in its loss. I hope that, by and by, we shall be able to rebuild it. But neither the Chinamen nor the congregation of St. Paul's Church can do anything towards it now.

Following the fire came a fearful storm of wind and rain and snow which has continued for ten days, and has not yet abated. On Saturday night, 13th inst., the church in Silver City, which was in process of erection, and was to have been finished before Christmas, was demolished by the violence of the storm. It lies prostrate, broken and shattered.

Both these churches must be rebuilt, and, I believe, will be, speedily. GOD has not forsaken us, nor will He forsake us, in this our hour of trial. Whatever He may dispose any of His servants to do for us in the work of rebuilding, will be most gratefully received, and faithfully used.

O. W. WHITAKER,

Missionary Bishop of Nevada.

NEW YEAR AND NEW VOLUME.

WE were once in attendance upon a Missionary Meeting in the Diocese of Minnesota, where we had the pleasure of meeting some Christian Indians, and of hearing them also. When called upon to speak, and before saying anything, each proceeded, in a quiet and somewhat timid way, to shake hands with the Bishop and then with others, as far as they could be conveniently reached. This, we believe, is the custom with them, and in a modified form it has a wider range. Not long since, we received a


letter from one of those to whom we refer, written by a Missionary, in English, from the lips of an Indian disciple, speaking in his own tongue, which contained this expression, "Chief —— shakes hands with you, and wishes to say something to you." The idea of shaking hands with a man, twelve hundred miles distant from this office, was new to us. We did what we could, to make and feel it a reality, and so thankfully accepted it. We believe in shaking hands, and we have been told that we have some special facility, if not grace, in dealing with this feature of civilization and Christian brotherhood. In its ordinary form, handshaking is a part of our business, from one end of the year to the other, and we like it.

Now then, after the fashion of our Indian friend, and in a somewhat wholesale way, at the beginning of the New Year, and in this first number of a New Volume of our Missionary Magazine, we shake hands most cordially with all our subscribers, and have a few words to address to them. Possibly they may regard this method of handshaking as a little fanciful, but our words shall be very real and plain; and we would fain hope, that they may also be effective.

There is now due from our subscribers the sum of nearly *three thousand dollars*; and this publication is really embarrassed on account of this indebtedness, and we are worried almost to the verge of distraction. There is nothing fanciful in this. It is all downright reality. We are not dunning our friends, only hinting that it would be a nice thing for them to come speedily to our relief. They can hardly fail to understand that, while this is a heavy burden for us to bear, their part in it is so widely distributed, that its removal from our shoulders would be but a trifling thing for each of them. Again, we shake hands, metaphorically with all our delinquent subscribers over this unpleasant business, and beg them to consider, how delightful it would be for us to be able to balance our books within the first month of the New Year, and to have it in our power to say, that no periodical in the land has so thoughtful and considerate and *punctilious* a list of subscribers as this.

Without metaphor, without anything approaching the fanciful or unreal, and with all the sincerity and good will which our heart can hold, we wish all our subscribers and all our readers, and all the friends of our Mission work, in the most Christian sense of the words, A HAPPY NEW YEAR.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from November 1, to November 30, 1875, inclusive.

ALBANY.			OHIO.		
<i>Cooperstown</i> —Christ Ch.....	30 00		<i>Cuyahoga Falls</i> —St. John's.....	6 00	6 00
<i>Troy</i> —Ascension.....	30 80		PENNSYLVANIA.		
<i>Warrensburgh</i> —Holy Cross.....	5 87	66 67	<i>Philadelphia</i> —St. Andrew's, M.		
CENTRAL NEW YORK.			A. O.....	1 00	
<i>Oswego</i> —St. Paul's, "a member,"			(<i>Crescentville</i>)—Chapel of		
add'l.....	25 00	25 00	Oxford Ch.....	12 00	
CONNECTICUT.			(<i>Roxboro'</i>)—St. Timothy's..	75 00	
<i>Hartford</i> —Rent of Houses.....	33 13		(<i>West</i>)—St. Mary's.....	44 77	
<i>Middletown</i> —A friend to Missions	100 00		A Churchman's M. C.....	20 00	162 77
<i>New Haven</i> —St. Paul's, M. C.....	35 38		PITTSBURGH.		
St. John's.....	17 80		<i>McKeesport</i> —St. Stephen's.....	4 00	
Mrs. J. B. R., quarterly			<i>Monongahela City</i> —St. Paul's....	7 50	
payment of stipend....	50 00	236 29	<i>Washington</i> —Trinity..	20 00	31 50
FOND DU LAC.			SOUTHERN OHIO.		
F. D. L.....	2 50	2 50	<i>Columbus</i> —Good Shepherd, M. C..	2 15	
ILLINOIS.			<i>Dayton</i> —Christ Ch.....	30 00	32 15
<i>Chicago</i> —St. Mark's, M. C.....	23 36	23 36	TENNESSEE.		
KENTUCKY.			<i>Somerville</i> —St. Thomas'.....	7 55	7 55
<i>Owensboro</i> —Trinity.....	2 50	2 50	UTAH.		
LONG ISLAND.			<i>Ogden</i> —Good Shepherd.....	7 50	7 50
<i>Brooklyn</i> —St. James' S. S.....	18 75	18 75	VERMONT.		
MARYLAND.			<i>Windsor</i> —St. Paul's, Thanksgiving		
<i>Harford Co.</i> —St. Mary's.....	19 50	19 50	offering.....	1 50	1 50
MICHIGAN.			VIRGINIA.		
<i>Ann Arbor</i> —St. Andrew's.....	22 10		<i>Cobham</i> —C. H. P. and children's		
<i>Detroit</i> —St. Stephen's, M. C.....	7 65		Thanksgiving offering..	5 00	
<i>Ypsilanti</i> —St. Luke's.....	25 00	54 75	<i>King George's Co.</i> —Hanover Par-		
MISSISSIPPI.			ish, St. John's, M. C.....	75	
<i>Natchez</i> —Trinity.....	11 50	11 50	<i>Martinsburgh</i> —Trinity.....	8 65	
NEW JERSEY.			V. C.....	2 03	16 43
<i>Elizabeth</i> —St. John's, a member..	5 00		WESTERN MICHIGAN.		
<i>Jersey City</i> —Grace.....	14 00		<i>Grand Rapids</i> —St. Mark's, Wo-		
<i>Newark</i> —House of Prayer, M. C..	1 00		man's Miss'y Asso'n....	53	
<i>Perth Amboy</i> —St. Peter's, quar-			Chapel of Good Shepherd.		
terly pay't of stipend....	25 00	45 00	through Woman's Miss'y		
NEVADA.			Association.....	1 60	2 13
<i>Belmont</i> —St. Stephen's, M. C....	8 25	8 25	WESTERN NEW YORK.		
NEW YORK.			<i>Allen's Hill</i> —A. W.....	4 00	
<i>Morrisania</i> —St. Ann's, M. C.....	6 50		<i>Niagara Falls</i> —A friend.....	25 00	29 00
<i>Mt. Vernon</i> —Trinity.....	25 22		MISCELLANEOUS.		
<i>New York</i> —Chapel of Gen. Theo.			Interest on Investments.....	1250 00	1250 00
Seminary.....	12 12		YOUNG CHRISTIAN SOLDIER.		
Heavenly Rest.....	480 00		Receipts for the month.....	3207 56	3207 56
St. Ann's, M. C.....	10 00		MITE CHESTS.		
St. Clement's Ch., Miss			Receipts for the month, not credit-		
Mary B. Tousey, 3d quar-			ed to parishes.....	64 37	64 37
terly pay't of stipend....	100 00		Total Receipts.....	\$6,080 26	
Board of Missions, one			Amount previously acknowledged..	14,082 32	
third Communion Alms.	18 89		Total receipts since Oct. 1, 1875...	\$20,162 58	
<i>Tuckahoe</i> —St. John's.....	5 00	657 73			
NORTHERN NEW JERSEY.					
<i>Newark</i> —C. M. S.....	100 00	100 00			

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS
from November 1, to November 31, 1875.

CALIFORNIA.			Mrs. J. B. Fitch, of which		
A friend, for Bp. Elliott.....	10 00	10 00	for Jessie Joep, \$2.50 ;		
CONNECTICUT.			for Ch. at Indianola,	5 00	
<i>Hartford</i> — From D. W. P., E. T.			\$2.50.....		
— and S. T., for Jessie Joep	20 00		Though Woman's Auxili-		
<i>Newtown</i> — Trinity, for Bp. Tuttle	25 00		ary, for Harris children,		
<i>Stamford</i> — St. John's, for Bp.			\$50; for Rev. J. R. Love,		
Neely.....	200 00	245 00	\$5.....	55 00	228 00
DELAWARE.			NORTH CAROLINA.		
<i>Newcastle</i> — "B" children, for			<i>Sunbury</i> — B. A. L., for Jessie		
Jessie Joep.....	1 50	1 50	Joep.....	4 63	4 63
INDIANA.			OHIO.		
<i>Westville</i> — J. M. C., of which for			<i>Youngstown</i> — St. John's, for Ch.		
Bp. Elliott, \$5; Rev. J. R.			at Susquehanna Depot,		
Love, \$2.....	7 00	7 00	Pennsylvania.....	7 33	7 33
IOWA.			PENNSYLVANIA.		
"M," of which for Bp. Green's			<i>Doylestown</i> — "B," of which for		
School, \$1; Jessie Joep,			Bp. Green's School, \$20;		
50 cts.....	1 50	1 50	for Jessie Joep \$5; for		
LONG ISLAND.			Ch. at Indianola, \$5 ...	30 00	
S. H., for Jessie Joep.....	10 00	10 00	<i>Philadelphia</i> — Rev. Jas. Saul, D.		
MARYLAND.			D., towards purchasing		
<i>Baltimore</i> — Emmanuel, a mem-			horse and buggy for Bp.		
ber, for Jessie Joep.....	63 00		Garrett.....	25 00	
<i>Georgetown</i> — St. John's, for Bp.			A Churchman for Ah For.	5 00	
Elliott.....	15 00	78 00	L. L. W., of which for Bp.		
MASSACHUSETTS.			Morris, \$10; Bp. Whip-		
<i>Dorchester</i> — St. Mary's, a mem-			ple, \$10; Rev. E. A.		
ber, for Jessie Joep.....	2 00		Wagner, \$10	30 00	
<i>New Bedford</i> — A. A. H. of which			E. G. D., for Jessie Joep...	5 00	
for Ch. at Indianola, \$10;			(<i>Germanatown</i>) — St. Luke's,		
for Jessie Joep \$10.....	20 00	22 00	a member, for Jessie		
MICHIGAN.			Joep.....	25 00	
<i>Bay City</i> — Trinity, for Jessie Joep.	20 00		(<i>Holmesburg</i>) — Emmanuel,		
<i>Flint</i> — St. Paul's S. S., for Bishop			a member, for Bp. Gar-		
Tuttle.....	11 12	31 12	rett.....	10 00	130 00
NEW JERSEY.			RHODE ISLAND.		
<i>Elizabeth</i> — St. John's, a member, of			<i>Providence</i> — St. Stephen's, E. C.,		
which for Jessie Joep,			Thank offg, for Harris		
\$50; for Bp. Elliott, \$100.	150 00		children.....	25 00	25 00
Mrs. H. of which for Bp. Green's			VIRGINIA.		
School, \$3; for Bp. Hare,			Episcopal High School, for Texas		
\$2.....	5 00	155 00	sufferers.....	1 00	1 00
NEW YORK.			WESTERN NEW YORK.		
<i>Monroe</i> — Grace, for Jessie Joep... 3 00			<i>Allen's Hill</i> — A. W., of which for		
<i>New York</i> — Grace, Ladies' Do-			Bp. Tuttle, \$4; Bp. Whip-		
mestic Miss'y Associa-			ple, \$4; for Nashotah,		
tion, for Harris children	50 00		\$4; for Chinese Mission,		
Trinity Chapel, G. G.,			Nevada, \$1.....	13 00	13 00
of which for library for			MISCELLANEOUS.		
Rev. Jas. Paterson, \$25;			A. M. W., for Jessie Joep.....	20 00	
for Bp. Tuttle's Scholar-			For Jessie Joep.....	50	20 50
ship, \$40.....	65 00		Total Receipts		
Trinity Chapel, Ladies'			\$990 63		
Domestic Miss'y Asso'n,			Amount previously acknowledged.....		
for Harris children.....	50 00		860 13		
			Total receipts since Oct. 1, 1875.....		
			\$1,850 76		

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyterian in charge.

Church of Our Most Merciful Saviour.

Rev. Samuel D. Hinman.

A. Duncan Graham (Native), Teacher.

Miss Emily J. West.

St. Mary's School.

Miss Clara M. Kerbach, House Mother.

Sister Mary Graves, Associate.

Chapel of Our Blessed Redeemer, East Bazille Creek.

Rev. Dan'l W. Hemans (Native), Presbyterian.

George W. Paypay (Native), Teacher.

Johnson Redowl " Catechist.

Chapel of the Holy Faith, Wapashaw Village.

John Rouillard (Native), Teacher.

Paulos Johnson " Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyterian in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

Rev. Luke C. Walker (Native), Deacon.

David Tatiyopa (Native), Catechist.

St. Paul's School. (Boys.)

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Peter C. Wolcott, Teacher.

Mrs. M. E. Duigan, House Mother.

Emmanuel Hall. (Girls.)

Mrs. W. A. Draper, House Mother.

Miss Amelia Ives, Associate.

Chapel of St. Philip the Deacon—White Swan.

James W. Robbins, Teacher.

George Quinn (Native), Catechist.

Chapel of the Holy Name—Choteau Creek.

Miss Louisa L. Buchanan, Teacher.

Philip J. Deloria (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.

Edward Ookiye (Native), Catechist.

PONKA MISSION—P. O. Address, Ponka Agency, Dakota.

Richard Gray, M. D., Catechist and Teacher.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

Christ Church—Upper Camp.

Walter S. Hall, Catechist and Teacher.

Sister Anna Prichard.

Girls' School at the Agency.

Miss Olive M. Roberts, House Mother.

Lower Camp.

Edward Ashley, Teacher.

LOWER BRULÉ MISSION—P. O. Address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

Boys' School. Two miles from the Agency.

Rev. R. A. B. Ffennell.

John Kitto (Native), Catechist.

Mackenzie's Point.

Rev. Henry Swift.

Miss S. Fanny Campbell, Associate.

UPPER BRULÉ MISSION—P. O. Address, Spotted Tail Agency, Nebraska, via Cheyenne, Wyoming Territory.

Rev. Wm. J. Cleveland, Presbyterian in charge.

Miss Mary J. Leigh.

Sister Sophie C. Pendleton.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyterian.

Rev. J. A. Gilfillan, Presbyterian.

Samuel Madison (Native), Catechist.

Charles Wright, " "

George Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

At Mendota—

George W. St. Clair (Native), Catechist.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States..... for the use of the Indian Commission of said Society.

IN MEMORIAM.

THE Paper which follows was kindly prepared by a friend at the request of the Secretary of the Indian Commission (who had heard of some of the touching particulars), and was read at the meeting of the Niobrara League of New York, in connection with the presentation of the offering alluded to in the opening paragraph. It is now published at the instance of members of the League, in order thus to secure a wider range for the sweet influence of such an example of Christian faith and devotion.

THE SARAH ADAMS BULKLEY SCHOLARSHIP,

Located in the Upper Brulé (Spotted Tail) Mission, and founded through the exertions and liberality of Mrs. —, and a few other members of Christ Church, Rye, New York, Nov. 4, 1875.

NOTE.—Of the following manuscript it is but proper to say, that large parts of it are but quotations made from addresses delivered, two years ago, at the time of the joint funeral services of Miss Bulkley and her friend, Miss Helen Wagstaff.

In presenting to the Indian Commission, through the Niobrara League, the sum sufficient to establish a Scholarship, to be known as the SARAH ADAMS BULKLEY SCHOLARSHIP, *In Memoriam*, it is felt that the occasion cannot be allowed to pass without a few words being said about the lovely character and Christian heroism of the one whom this charity seeks to keep in lively and perpetual remembrance.

It is just two years ago this month when our whole community was thrilled with grief and horror at the loss of the steamship *Ville du Havre*. Among those who perished on that terrible occasion was Miss Bulkley.

She was *young*, not having completed her twenty-first year ; *beautiful*, so that everywhere she was a centre of admiration ; but above all, she was *good*, encircled with a radiancy of Christian light and purity which shone ever more and more.

Of her virtues in the sweet privacy of home, where, as the only child of a widowed mother, she was the one object of affection, we here would scarcely venture, nor indeed are we fitted, to speak : but may we not tell of "her faithful performance of all Christian duties, of her constant presence in the House of God, of the enthusiasm with which she taught her Sunday scholars, of the radiant brightness she carried with her into the abodes of the desolate and oppressed, as she went from house to house an angel of light and mercy." Traits like these are precious legacies which belong to the Church at large, and as such we claim the right to make them known.

But if that life was so beautiful, what shall we say of the death which crowned it !

"It was one so sustained, so full of faith and hope, as to be as truly heroic, I think, as anything of which we read in history."

Many here present will have read the accounts of that terrible shipwreck—how, "in the night, there was a sudden shock, a crash of timbers, a rush to the deck, the wild confusion there, the groups of helpless women and children, the frantic sailors, and swamped boats," and then the quick sinking of the huge vessel in only ten minutes from the first alarm. Many, I repeat, have heard of this sad scene; but they may not have heard of the sweet, brave words which were spoken then by this fair young girl. At the first alarm, Miss Bulkley with her mother and friend had hastened on deck. "Almost from the first, she, unlike those about her, seemed to realize the danger. She turned to her mother with the touching words: 'Forgive me if I have ever done anything wrong.' Then she said (and it was an indication of a beautiful trait of her character, her thoughtfulness of and for others), 'Let us pray for all our friends at home, that they may be able to bear our deaths.'"

Then came the rush of waters across the deck, but still she was undaunted. With her cheek unblanched, her voice calm, her courage high, she turned with words of cheer to the two most dear to her: "'Do not be afraid; it will be only a moment's struggle, and we shall be in Heaven together.' Then, torn by some irresistible force from her mother, but hand in hand with her life-long friend, she sank." Should we not rather say she *rose*, and, met by shining ones sent forth to minister to them who shall be heirs of everlasting salvation, was by them convoyed to that eternal City of our God, where there is no more sea.

"Where God, her King and Portion,
In fulness of His grace,
Doth she behold forever,
And worship face to face."

Already the Church, where her adoring vows were paid, has embodied this thought in a costly memorial window. There the sweet form, rising from the dark waters, is attended by a ministering angel, who, with uplifted finger, points to the glistening crown perforated by the cross, through which that crown was won.

As long as the church stands will that memorial endure, to delight and console the mourning hearts which worship there. But churches pass away, and pictured story, however lovely, is but perishing; but the memorial, this day established, endureth forever. A wild child of the forest, saved from waves of eternal darkness by the blessing of the HOLY SPIRIT upon the instrumentality now put in action, a soul rescued to God—such a memorial is the most fitting for this pure and saintly one; by it, she "being dead yet speaketh." And as often as the year rolls around, bringing with it the anniversary month of the entering into Life eternal

of this sweet saint of God, shall the name of Sarah Adams Bulkley, linked with the thought of this saved soul, be repeated in the annals of the Parish Church, and the records of the Niobrara League.

Herein is My Father glorified, that ye bear much fruit ; so shall ye be My disciples.

THE SPOTTED TAIL MISSION.

LETTER FROM THE REV. MR. CLEVELAND.

SPOTTED TAIL AGENCY, NEB., *November 28, 1875.*

REV. AND DEAR BROTHER : The boxes shipped the latter part of July have *at last* reached us. The delays in this case were unusual, and there is no reason to fear that other boxes will be (as a general thing) so long on the way. We expect the other, containing side saddle, etc., in a few days.

The books, stationery, etc., were a great relief to us as we needed them in the school for a long time before they reached here.

It is needless to assure you how delighted I am with the *tools*—as much so as a boy with a new penknife. There is a much better supply than I had any idea of getting, and the carpenters at work here pronounce them very good in *quality*, which after all is most important. Though the carpenter work on our buildings is all finished, a *chicken coop* is now an imperative necessity, and I expect to find the tools useful on many an “odd job” before the winter is over.

But I write to you to-night, dear brother, with a heart full of gratitude, not only to those kind friends who provide these useful things for us, and otherwise contribute towards supporting the Church’s work here, but especially to Almighty God for the abundant blessing which He continues to pour out upon our efforts in this out-of-the-way place. Truly the field is white already to harvest, and the hand of the LORD is with us in all we undertake. I have nothing to complain of now but my own unfitness to be at the head of the work in a place where so much ought to be and could be accomplished by one well qualified for the position.

You will be pleased to know that the Day-school still grows, and that on Friday, which was the second month since it was opened, the roll showed an attendance of one hundred and eighteen scholars. At first all were half-breeds, but recently the Indians proper have begun to come in, so that now there are about a dozen of that class who attend regularly.

It is not an uncommon sight to see nearly as many youths of both sexes, pushing and crowding each other to get a good view through the windows from the *outside*, as are seated inside at their books. These “outsiders” are also most regular attendants upon our Sunday Services and week-day singing schools in the Chapel. At each window, including the Chancel window which is very high from the ground, there is a barrel

or a board or a carpenter's work-horse or an old box or some other contrivance placed against the building, to enable this enterprising but wonderfully shy class to get a peep at the mysterious performances inside. It is useless to remove these things ; for, the next time anything is going on in the Chapel, their places are filled and every window is darkened again. Now and then an interested observer from the outside loses his narrow footing, or his ill-constructed support gives way beneath him, and he disappears rather suddenly from sight. Like "truth crushed to earth," however, he soon manages to "rise again," and the chances are that this time he has reconstructed his scaffold so as to accommodate two or three others. Such things sometimes disturb the equilibrium of the congregation a little, though generally they behave admirably, and they are improving very rapidly in making the responses and in singing.

This latter feature is accounted for chiefly by the singing schools which I mentioned above. At first we began by trying to have a choir-meeting once a week, but it was rather up-hill work, as none of us but Miss L. are musicians, and we seldom could get more than three or four outside the Mission family to attend. A great change has come about, however, and our "choir-meeting" has developed into a "singing school," in Dakota on Thursday evenings, and in English on Friday evenings, until now it has become an elephant on my hands, for I am no singer and am wholly incompetent to lead or instruct the mixed multitude which gathers regularly on each of those evenings. In fact, the "singing schools" are the rage just now, and as we confine ourselves to practising for Sunday Service and then to singing hymns, their influence is wholly for good, and shows itself as I said before in the improved responses and singing at Church. The last time we counted them, there were eighty-seven present on Thursday and seventy-nine on Friday, and last week I think there were more. These are mostly half-breeds, though most of the whites near by, and a number of the soldiers, attend the English singing. I am aware that it is, in a measure, the novelty of the thing and the entertainment afforded which draws many on these evenings; but I am encouraged to keep them up because many come (who do not as yet care to attend the regular Services), and meet with us on those evenings and join their voices with the rest in singing with all their might, "Jesus, Saviour of my Soul," "Nearer, My God, to Thee," etc. Can they do this, week after week, without receiving some good? But enough of the singing school.

Our Sunday Services are attended by about the same numbers. At English Service we are using a lot of Mission Service books which Major Howard had before we came, and they are nearly *used up*. I want to drop them and use the Prayer Book, as our congregation is now fully capable of it, if I can get one hundred or more copies of a *uniform* edition, so that I can give out the page by number. I very much wish also the same number of copies of the Hymnal, also of uniform edition, though

not so important in this case. I am sorry you have sent me so few of the new Dakota-English Service Books, as we shall need many more, and have been anxiously looking for them.* I want the English Prayer Books most, however, and if you can procure them, can you not send them some way by mail? It takes so long to get anything out here any other way.

Hereafter, please mark all boxes, etc., to come by freight, care of Pratt and Ferris, Sidney, Nebraska.

Affectionately your Brother in CHRIST.

A HOPEFUL BEGINNING.

THE many friends of the Rev. Mr. Swift, who have had knowledge of his faithful and persevering (not to say persistent) labors, and the results thereof, at the Cheyenne Agency, will read with special interest the following account of the commencement of his work at a point twenty-five miles beyond his previous Mission field :

MACKENZIE'S POINT, CHEYENNE RIVER AGENCY,

November 11, 1875.

REV. AND DEAR BRO. : Mrs. Swift, Miss Campbell and myself have been settled here for fourteen days. We have been very busy, entering, as we did, a house that had had none but builders' care yet put upon it. But by the end of this week, I think we shall be comfortably fixed, and be able to begin school regularly next week.

Our two Sundays have been very encouraging. I was gratified and affected beyond measure to have my first congregation here rise at the hymns and kneel at the prayers, men, women and children, I think, without exception. Of course this is but a secondary consideration, and yet it shows a tractableness and some heartiness and earnestness in entering into the Services.

In reading the Lesson—the second chapter of Genesis—I explained beforehand the names we give to God, as found in the Bible, and especially the name JEHOVAH ; as otherwise, I knew they would not know of whom I was reading. I heard some of them repeating the name over as if to remember it. I spoke of the creation of Adam and Eve, and showed how they were the parents of all men ; that we are all their children ; and that we Christians and the Dakotas are brothers ; how the God of Adam is the God of his children, and so is the God of the Dakotas as well as of the Whites. I spoke for quite a time and simply, and was pleased at the marked attention given.

I feel much cheered and encouraged at the start here. We shall have no difficulty in obtaining girls for the School. I have now eight or nine

* The SECRETARY is glad to state that more are on the way.

ready to come, and hope to take all soon—though we cannot crowd more than twelve into the house this winter.

Under date of November 30th, Mr. Swift furnishes these additional and interesting particulars :

We are very comfortably housed, but have had hard work to get the house, etc., arranged, owing to the lateness of the season.

As we were all very busy, the Day-school was not opened until the 29th. The two days have given us an average attendance of forty, and a most remarkable degree of interest, attention and good order has been shown.

The most encouraging feature was the presence of five young men, full-blooded Indians, and of ten women, mothers of families, who were not spectators only, but who came to learn ; and their eagerness to be instructed was indeed wonderful.

For days—in fact, since our arrival here—children have been asking when school would commence.

Already there have been applications for admittance of boarding pupils, more than could be possibly crowded in the house. We are admitting children as fast as possible ; but, owing to our scanty store of girls' clothing on hand, we have to admit girls more slowly than otherwise.

The work is encouraging.

The Missionary then proceeds to speak of the immediate wants of the Mission, and specifies certain articles that can be sent to his address by mail. We trust that friends will help him and his work in this day of necessity. He says :

The first and most urgent need and greatest obstacle is want of clothing, of such things as can be sent, not in expensive express packages, but by mail. We are in great distress for want of shawls—warm, woollen shawls—and hope that some may be sent immediately. We are greatly in need, too, of heavy calico and plaid. These, if cut in eight yard lengths, and done up in strong paper, can be forwarded by mail. Stockings and woollen hoods also are much needed, and can be sent in the same way.

The Post-office address is

REV. H. SWIFT, *Cheyenne Agency, Dakota.*

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of November, 1875.

ALABAMA.				<i>Fort Henry—Christ Ch.....</i>		5 00
<i>Demopolis—Trinity.....</i>	4 65	4 65		<i>Troy—Christ Ch.....</i>		5 00 30 50
ALBANY.				CENTRAL PENNSYLVANIA.		
<i>Delhi—G. E. M.....</i>	10 00			<i>Easton—Trinity S. S....</i>	10 00	10 00
<i>Plattsburgh—Trinity.....</i>	10 50					

CONNECTICUT.

<i>New London</i> —Cash, through Rev. Mr. Duff.....	100 00	
<i>Newtown</i> —Trinity.....	15 00	
<i>Stamford</i> —St. John's (of which for Stamford Scholarship, Cheyenne School, \$80).....	243 79	
St. John's, Ladies' Miss'y Asso'n, for freight.....	10 00	368 79
EASTON.		
<i>Centreville</i> —St. Paul's S. S., for Enmegahbowh.....	11 30	11 30

ILLINOIS.

<i>Chesterfield</i> —St. Peter's S. S., for Santees.....	5 65	5 65
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IOWA.

<i>Des Moines</i> —St. Paul's S. S., for Bp. H. W. Lee Scholarship, in Memoriam, St. Mary's, Santee.....	20 00	20 00
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LONG ISLAND.

<i>Brooklyn</i> —St. Mark's.....	2 00	
Christ Ch., a member.....	15 00	17 00

MARYLAND.

<i>Baltimore</i> —St. Paul's.....	108 49	
A. E. A.....	200 00	
Through Indian Aid Association, annual subscriptions, \$14; Emmanuel Ch., for scholarship, \$60.....	74 00	
<i>Frederick</i> —All Saints', five cent collection.....	15 00	
<i>Harford Co.</i> —St. Mary's Ch.....	5 00	402 49

MASSACHUSETTS.

Through Dakota League: Christ Ch., S. S., Andover, for White Earth, \$5; St. John's, Framingham, \$12.40; St. Peter's, Salem, \$17; St. Paul's, Stockbridge, \$35; Christ Ch., Waltham, \$16.....	79 40	
<i>Charlestown</i> —St. John's, a friend.....	5 00	
<i>Stockbridge</i> —St. Paul's, Berkshire Scholarship, St. Paul's School.....	60 00	144 40

MICHIGAN.

<i>Flint</i> —St. Paul's.....	20 54	
<i>Hillsdale</i> —St. Peter's.....	15 00	35 54

NEW YORK.

M. H. V.....	100 00	
<i>Forham</i> —St. James'.....	30 00	
<i>Goshen</i> —St. James', Ladies' Missionary Association, for freight.....	8 00	
<i>New Rochelle</i> —Trinity, New Rochelle Scholarship.....	30 00	
<i>New York</i> —Through Niobrara League: Trinity Chapel, G. G., for G. G. Scholarship, St. Paul's, \$60; Christ Ch., Miss'y Association, Pelham, \$20; Ch. Transfiguration Anniversary, \$166.37; Calvary Chapel, Ascension Day, \$11; Mrs. J. J. Astor, for Kittle Hunt Scholarship, St. Paul's, \$60.....	317 37	
Mr. J. H. Caswell, \$25; Miss Mary B. Caswell, \$5.....	30 00	
M. S. E., for Bp. Hare.....	10 00	
Subpoena.....	50	
St. Thomas'.....	100 00	
J. F. Sheafe, Esq.....	200 00	
Thos. McMullen, Esq.....	20 00	

Grace Ch., a p rishioner..	10 00	
<i>North Salem</i> —Mrs. C.....	10 00	865 87

NORTHERN NEW JERSEY.

<i>Madison</i> —Grace, Mrs. F. B. Austin and Miss H. E. North, for Onelda Chapel, through Niobrara League.....	0 00	
<i>Jersey City</i> —Holy Trinity, John McCabe.....	10 00	
<i>Pompton</i> —Christ Ch. S. S., for Paul Mazakute Scholarship, In Memoriam, Cheyenne.....	30 00	80 00

PENNSYLVANIA.

<i>Andalusia</i> —All Saints', Lower Dublin.....	47 25	
<i>Doylestown</i> —St. Paul's S. S., for St. Paul Scholarship, Cheyenne.....	30 00	
<i>Oxford Church</i> —Trinity, a S. S. Class.....	1 38	
<i>Philadelphia</i> —Through Indians' Hope Association: Calvary Ch, Germantown, \$35.26; St. James' Ch., Kingsessing, \$10; Ch. Holy Trinity, \$50; St. Mark's, Frankford, \$50; S. S. Class, 70 cts., \$50.70; St. Luke's Ch., \$10; Clinton St. Home, \$50; per Mrs. Graff, \$60; Ch. Covenant, Faith Scholarship, half yearly, \$30; Mite Chests, Norfolk, Va., Nos. 3, 92 and 130, \$2.77; Anniversary Meeting, St. Luke's Ch., \$48.70; Epis. Hospital Mission, semi-annual, for three Scholarships, \$90; St. Mark's, Frankford, \$483.13; Ch. Saviour, West Philadelphia, \$5; Ch. Atonement, \$2; Ch. Mediator, \$5; St. Mark's Ch., \$10; St. Peter's, Germantown, Dora's Mite Chest, \$4.20; Pauline Scholarship, quarterly, \$15; Prunette Scholarship, half yearly, \$30—\$49.20.....	881 76	
J. C. S., through Bp. Hare.	50 00	
"H" family Scholarship, St. Paul's.....	30 00	
St. Andrew's, M. A. C.....	25 00	
Rev. James Saul, D.D.....	100 06	1166 89

SOUTHERN OHIO.

<i>Cincinnati</i> —Calvary S. S.....	20 00	20 00
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VIRGINIA.

<i>Alexandria</i> —Episcopal High School of Va.....	1 00	1 00
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WESTERN MICHIGAN.

<i>Grand Rapids</i> —Woman's Miss'y Asso'n of St. Mark's, \$1.12; Chapel Good Shepherd, 25 cts.....	1 37	1 37
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WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	8 00	
<i>Aiken's Hill</i> —A. W.....	3 00	11 00

MISCELLANEOUS.

A. I.....	120 00	
Photographs of Indian Chiefs.....	25 00	145 00

Amount previously acknowledged....	\$3,341 45	
	1,867 61	

Total receipts since Oct. 1, 1875.... \$5,209 06

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JANUARY, 1876.

EPIPHANY STATEMENT AND APPEAL OF THE FOREIGN COMMITTEE, 1876.

To the Bishops, other Clergy and Laity of the Protestant Episcopal Church.

FATHERS AND BRETHREN : This Paper is sent out under circumstances very widely different from anything which could, a short time ago, have been anticipated. The chief Executive officer of the Foreign Committee, the REV. RICH'D. B. DUANE, D.D., on whom it would, in due course, have fallen to prepare the usual Epiphany Statement and Appeal, has ceased from labor and entered into rest.

The Committee's appreciation of his character, and of the loss which they and the Church and the Mission cause have sustained, has expression in the Minute given below.

The large share which fell to him of the burden of care, and toil and anxiety, pertaining to the conduct of the work of Foreign Missions, especially in the present times and present circumstances, has been lifted off from him—but it is not removed, it is present in the hearts of those who remain still to bear the weighty charge of seeing that, so far as they are responsible, the Divine behest shall be obeyed in the transmission of the Gospel to distant lands.

The conviction of duty in this regard is strong in the minds of the Committee and its officers ; but the extent to which the purpose is to be fulfilled rests not with them—it rests with those on whom the Church, speaking for the MASTER, lays the charge to do this work. In her highest Council she has recognized the obligation resting upon every member of her fold to take part in this—an obligation growing out of Christianity itself—not to be ignored, but binding all to see to it that this duty be done. The Church has expressed this in the formation of the Domestic and Foreign Missionary Society, which is as broad and comprehensive as the Church itself.

There is joy in the thought that a constituency so large—embracing probably one million of people, about one-third of whom are communicants—are concerned in the enterprise, the responsible charge of which the Church has given to the Board of Missions, and which the latter Body has, so far as relates to the Department with which this paper is especially concerned, given to the Foreign Committee.

The Society is, we repeat, as comprehensive as the Church itself, and hence results the obligation of an Administration, in all departments of the work, upon principles as comprehensive as those which pertain to the Church itself.

With confidence in the good will of the Church at large, the Committee send throughout the length and breadth of the land, this Statement and Appeal; and while they pretend to no control, and venture no advice as to the direction which any Rector shall give to the contributions of his parish—they *do most earnestly entreat all* their Brethren of the Clergy and Laity to send them help. It is a day of distress—financially, it is a dark day—no day in the history of the Society has perhaps been more so. The Committee, at the close of the last financial year, Sept. 30, 1875, were in arrears *thirty-two thousand dollars*. Concerning which deficiency particulars were given in their Report to the Board of Missions in the following month.

As has been usual in the past with respect to the time intervening between the Meeting of the Board and the Epiphany Season, so this year the amount received since October 1, has been comparatively small, and the arrearage has consequently increased till it has now reached a much larger amount than the sum above-named.

Under present circumstances, of course, no thought of enlargement will be entertained by the Committee; they will feel content if, for the present, the Church shall "*hold her own*" in the Missions abroad until brighter days come. Whether this most desirable result is likely to be reached, the Committee will be able better than now to judge of, when they hear from the Churches a response to this Appeal.

By order and in behalf of the Foreign Committee,

SAM'L D. DENISON,

Sec. and Gen'l Agt., pro. tem.

JAMES M. BROWN, *Treasurer,*

23 BIBLE HOUSE, NEW YORK CITY.

DEATH OF THE REV. DR. DUANE.

EXTRACT FROM THE MINUTES OF THE FOREIGN COMMITTEE.

At a Special Meeting of the Foreign Committee, on Monday, December 13, 1875, called in consequence of the death of the Rev. Dr. Duane, their late Secretary and General Agent—the following Minute was read and adopted, and ordered to be placed upon the records of the Committee. It was also ordered, that a copy be sent to the family of the deceased, and that it be printed in *THE SPIRIT OF MISSIONS*.

MINUTE.

It is with the deepest sorrow this Committee records the removal by death of the Rev. Dr. Duane from the scene of his earthly labors. In this sad event the members of the Committee feel that they have sustained a great personal loss. His pure and exalted character, his genial and CHRIST-like spirit, made his companionship peculiarly attractive to all with whom he came in contact.

Rarely is it the case that so many graces and virtues of the Spirit are united in one person. It was impossible to be much with Dr. Duane without being impressed by his transparent honesty and sincerity. Living in an atmosphere of Truth, he knew and practised no guile. In word and deed he was true to himself and to all others.

While tender in his own feelings, and ready to respond to every call for sympathy, he was nevertheless faithful in all his relations to the persons and interests of those with whom he was connected. For these and other qualities of mind and heart, his personal friendship was most highly valued. We feel that we have lost a friend and a brother.

As the chief Executive officer of the Committee, he was scrupulously observant of all his official relations and obligations. The ruling motive of his official life was to discharge to the best of his ability all his duties. To this end he systematized his work with rigid method, and consecrated himself with unselfish devotion to the interests committed to his care. His whole soul was imbued with the Spirit of the Missionary work. To this work he gave his undivided attention, and finally, in its behalf he laid down his life. The burning desire he had to awaken throughout the Church a greater zeal for Foreign Missions, and his constant anxiety for his brethren, the Missionaries, in their distant fields of labor, prompted him to efforts which overtaxed both body and mind, and brought his valuable life to a premature close. "His sun has gone down while it was yet day."

In this afflictive Providence there is a solemn and impressive call to the whole Church to come to the aid of its Foreign work. Its perils, its difficulties and its burdens are too great to be borne by the few.

While the Committee and the whole Church mourn the departure of one so useful, so respected and beloved, we cannot forget the greater sorrow which has fallen upon his afflicted family. In that narrower and more sacred circle he was the support, the light and the joy of every heart. As father, husband, companion and friend he was revered, honored and deeply loved. To this stricken household his loss is irreparable. And this Committee would convey to the widow and the fatherless their deepest and tenderest sympathy. Gladly would they say or do something to comfort their aching hearts. But human words avail but little at a time like this.

While they mingle their tears with those of the sorrowing ones, their prayer is that the God of all grace and comfort may have them in his holy keeping, and be to each and all their stay, their support and their hope. "The LORD make his face to shine upon them and give them peace."

It was on motion

Resolved, That this Committee attend, as a body, the funeral on Wednesday morning.

Copy from the Record.

SAM'L D. DENISON,
Secretary.

SKETCH OF THE REV. DR. DUANE.

WE copy from *The Wayne County Herald*, published at Honesdale, Pa., a portion of an Article concerning the Rev. Dr. Duane :

Rev. Rich'd B. Duane, D.D., the subject of this sketch, was born in Philadelphia in the year 1823. He was one of three children [of the Hon. William J. Duane, Secretary of the Treasury during a portion of the administration of President Jackson. His mother was a granddaughter of Dr. Benjamin Franklin] a brother and sister surviving him—William B. Duane, a lawyer of prominence, and Mrs. Gillespie, now at the head of the Woman's Branch of the Centennial Exposition. Richard was liberally educated, and on leaving college was placed in a large banking house in Philadelphia, where he remained until he attained his majority. He then made a trip to the home of his more remote ancestors in Ireland. While in Dublin he was the guest of Mr. F. W. Conway, editor of the *Dublin Evening Post*, whose home was made the starting and returning point for interesting trips through England, Ireland and Scotland. After spending a year on the other side of the water, he returned to this country, and it is said that his determination to enter the Ministry was fixed while making this voyage ; a lady passenger being induced by his fine personal appearance, gentlemanly deportment and general intelligence to urge him to so shape his future. He accordingly, on his return, entered the Theo-

logical Seminary at Alexandria, Virginia, whence he was duly graduated in 1850. It is proper to note here that to Bishop Alonzo Potter, who was an old and valued friend of Mr. Duane's family, the subject of this article was indebted for much valuable advice during the progress of his studies, and for an unremitting fatherly interest and counsel in his maturer years.

Early in 1850—before leaving the Seminary—Mr. Duane was sent by Bishop Potter to Wayne county—either as colporteur or agent—on some work connected with the interests of the church. He arrived here at a most opportune time. The Vestry of Grace Church had been informally advised of the probable resignation of their pastor, Rev. F. S. Wiley, and it seemed to them as though the advent of Mr. Duane had been almost providentially designed to furnish them an acceptable successor. The Bishop was conferred with in relation to the subject, but gave the Vestry slight encouragement, as he had already made partial provision for Mr. Duane elsewhere. The estimable wife of the Bishop, who had accompanied him on this visitation to Honesdale, interested herself in behalf of the congregation of Grace church, and the matter was finally decided in their favor. On the 19th of July, 1850, the late Attorney-General, Samuel E. Dimmick, then and for seventeen consecutive years, Secretary of the Vestry, addressed a letter to Mr. Duane in their behalf, notifying him of his unanimous election as Rector of the Parish. His reply, dated August 10, 1850, signified his acceptance of the call in the following words :

“After mature deliberation it appears to be the will of God that I shall accept, which I hereby do ; trusting that although I shall be with you ‘in weakness,’ ‘my speech and my preaching’ will be in demonstration of *the spirit* and of power.” Mr. Duane accordingly came to Honesdale, and preached his first sermon as Rector of his first parish on the 25th of August, while he was yet in Deacon's Orders. In October following, he was married to Miss Margaret Tams, of Philadelphia, and brought to his new home an efficient helpmeet, who, while resident among us, endeared herself to all with whom she became acquainted, and who receives in this, her hour of affliction, the heartfelt sympathy of all.

Mr. Duane was ordained Priest by Bishop Potter early in 1851. Very early in his Ministry he began to display more than ordinary talent in his preaching, and attracted attention by the zeal with which he labored for the temporal as well as the spiritual advancement of the Church. Perhaps his rapidly acquired popularity at home and abroad cannot be better illustrated than by the fact that within little more than a year from the commencement of his pastoral duties he was constrained to lay before the Vestry letters communicating three calls to other parishes within a single month, while the reply of the Vestry was expressive of their “high satisfaction in his ministration, the deep regret they should feel at a dissolution of the ties that bind them as pastor and people together, and their strong and unanimous feeling that he should continue among them.” He

decided to remain, and was encouraged not only by these expressions of the confidence and esteem of the official board, but by seeing a new life awakened in the Church itself. The pews rapidly filled up, and before another year had rolled around, it became evident that early action must be taken for increased accommodations, if all desiring to attend the ministrations of the young pastor were to be gratified.

At a meeting of the Vestry held on the 25th of February, 1853, for the purpose of considering this subject, the following preamble and resolutions were adopted: "*Whereas*, our church is not of sufficient capacity to accommodate our growing congregation, and *whereas*, under the spiritual guidance of our excellent and beloved Rector, Rev. Rich'd B. Duane, the demand for pews has greatly increased beyond the means of accommodation; therefore *Resolved*, That a larger church building is absolutely necessary for the accommodation of the communicants and members." On the 17th of the following month a committee was appointed to solicit funds for the erection of the building, Mr. Duane rendering the most valuable service and advice at this as at all other stages of the undertaking. Though the parish was not financially strong, so general was the interest felt, that sufficient subscriptions were reported within little more than a week to warrant decisive steps. Mr. Duane was one of the committee to procure a plan for the new edifice. It was decided to build of stone, and the plan submitted on the 25th of April was unanimously adopted. Wills & Dudley of New York were employed as architects; a building committee was appointed; Mr. Henry Heath was given the contract for the work; and on Friday, June 3d, 1853, ground was first broken for the new church. The first stone was put in place, June 11th, and the cornerstone laid by Bishop Alonzo Potter, at five o'clock in the afternoon of Thursday, June 23d.

While the church was in course of erection, Mr. Duane held his Services in the Court House. These were kept up with regularity and without abatement of interest, although a large portion of the pastor's time was devoted to duties inseparable from the raising of funds and attention to the practical details connected with the progress of the new building. At last he was permitted to see the realization of his hopes in the completion of the beautiful and commodious edifice, made necessary by the popularity of his ministry, and so largely due in a practical sense to the untiring energy with which he had aided in the prosecution of the work. It was formally set apart and consecrated by Bishop Potter on the 2d of August, 1854, and stands to-day, as it will stand for centuries, a most fitting monument to his memory.

For four years after the completion of the church, notwithstanding various opportunities to change, some of them peculiarly urgent and enticing, Mr. Duane continued to live and labor among us, thus finishing eight years of faithful service in this part of his Master's vineyard. The

hopes which he inspired at the outset were fully realized ; the popularity won by pastoral zeal, and personal kindness, by his earnest religious efforts and his uniform courteous and gentlemanly bearing, he retained to the end. When, at length, on the 18th day of August, 1858, he felt constrained by his sense of duty to sever his connection with Honesdale parish, the trial was not less hard to him than to his flock. "Please accept," he wrote in his letter to the Vestry apprising them of his acceptance of a call to St. Michael's Church, Trenton, N. J., "for yourself and the Vestry and for the congregation which you represent, my hearty acknowledgments for innumerable acts of kindness, courtesy and forbearance. It is my consolation to believe that in severing the ties which have bound us so long as pastor and people, I leave no one who wishes me aught but happiness. That I cherish an unfeigned love for you all, I need not say." Not less tender was the reply accepting a misfortune which could no longer be averted. "The ties," wrote the Vestry, "which have bound us together as pastor and people for the past eight years, the sweet communion, the social and friendly intercourse we have enjoyed with yourself and estimable family, will never be erased from our memory, and we desire to assure you of our best wishes for the health and happiness of yourself and all who are near and dear to you."

It is now seventeen years since Mr. Duane went out from among us to other fields of labor and usefulness, leaving behind him his heartfelt acknowledgments of the kindness of which he had ever been the recipient, and taking with him the sweetest assurances of a continued interest in his welfare. It is pleasant to know that though these years covered the period of our great National struggle, and brought to him other responsibilities, triumphs and troubles of the most absorbing nature, he retained his affection for his first parish to the end, and esteemed it among his greatest privileges to visit his old home and commune with his old friends.

Mr. Duane's ministry in St. Michael's Church, Trenton, began on the first of September, 1858, and his farewell sermon was preached on Sunday evening, October 5, 1862, he having accepted a call to the Assistant Rectorship of St. John's Church, Providence, R. I., the venerable Rector, Dr. Crocker, though nominally retaining his position, having preached his last sermon, and closed an active ministry of sixty years in the same parish, more than a year previously. Dr. Crocker died in October, 1865, and Mr. Duane was chosen his successor, filling the position with great acceptability and success until 1870. He then accepted a call to the Rectorship of the Church of the Messiah, Brooklyn, of which he was pastor at the date of its destruction by fire some three years since. In 1872 or early in 1873 he resigned his position as Rector of the Church of the Messiah, and while temporarily filling the pulpit of Rev. Zabriskie Gray, of Bergen, N. J., concluded to make that place his future home. During the same summer he officiated for a short time in Reading, Pa.

Then, while considering the propriety of accepting a call to return to his old parish in Trenton, he was made Secretary and General Agent of the Board of Foreign Missions, which laborious and responsible position he held at the time of his death. The degree of Doctor of Divinity was conferred upon him in 1869, while he was still in Providence.

Mr. Duane was not ambitious of literary distinction, and but few of his writings have been put in print. Such as were published were confined mostly to sermons delivered on special occasions, which are invariably noticeable for their rhetorical finish as well as their earnest, evangelical spirit.

Of Mr. Duane's last illness and the details of his departure we have but little information at this writing. On Saturday afternoon last, a dispatch from his eldest son announced his serious condition, and requested the prayers of the Church in his behalf. On Sabbath afternoon a telegram brought intelligence of his death from typhoid fever, and on the same evening the sad event was announced from the pulpit in which he had so often and acceptably officiated. He leaves a devoted wife and six children to mourn his departure, and a wide circle of true friends to whom the news of his unexpected death will bring home a sense of the deepest personal bereavement. His remains were deposited in their last resting place in Navasink, N. J., yesterday, December 15, by the side of his beloved son Howard, whose decease from the same cause occurred a few months since.

We cannot better close this imperfect tribute to the memory of this good man, or more fittingly commit him to the kind and tender remembrances of his friends and former parishioners, than by quoting the concluding paragraph from his memorial sermon on the death of the venerable Dr. Crocker :

"This reunion of pastor and people, of spiritual father and spiritual children, in the glorious presence of Him Who was and is and ever shall be 'all and in all'—who can speak of it aright? Shall you, my friends, be among that blood-cleansed throng? May the HOLY SPIRIT press the thought upon you, until, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in the communion of the Catholic Church, you can humbly answer, 'LORD, Thou knowest all things; Thou knowest that I love Thee!'"

DEATH OF MRS. J. H. QUINBY.

It is with great sorrow we record the death of Mrs. Quinby, wife of the Rev. Mr. Quinby, of the Mission in Japan. This sad event occurred in San Francisco, Cal., on Saturday, Nov. 13, 1875.

The Rev. Dr. Lathrop, Rector of the Church of the Advent, S. F.,

under date of November 17, wrote as follows to the Secretary of the Foreign Committee :

SAN FRANCISCO, *Nov. 17, 1875.*

REV. AND DEAR BROTHER: You are, I presume, aware that Mrs. Quinby, wife of our brother in Japan, expected to leave that country and come to America this Autumn. Mr. Q. wrote me of her intention to come first to California, and after a winter spent here to go to the Eastward. She landed in this city October 25. She was much worse than I supposed she would be, from her husband's communication to me, worse than any of her friends in Japan regarded her. She very much desired to be taken to St. Luke's Hospital, and in about a week after her arrival she was removed to that home for the sick. The physician of the Hospital told us that there was no hope of ultimate recovery, though he had no idea that she would be taken very soon. She had been in the hospital but eleven days when without any special premonition, and contrary to the expectation of her friends, her call came and she passed away so quietly, that those in the room knew not when her call came. She died on Saturday, November 13. On Monday, the 15th, her mortal remains were brought to the Church of the Advent; the casket was borne by the Clergy of the city, and the Services were conducted by Bishop Kip and the Rev. Dr. Lathrop. The body was then taken to one of our Cemeteries, and there placed in a vault to await the order of friends as to its final disposition. Of course, I need not say that all was done that could be, to contribute to Mrs. Quinby's comfort when living—all that affection could dictate or suggest to her body when deceased. Her son Norman, a young man of 17 years, is with us, and will be taken care of for the present. His mother wished him to remain here for the winter. I think it quite probable that Mrs. Quinby's funeral expenses will not be charged either upon the Foreign Committee's funds or upon her husband.

Very truly yours.

In a note of November 3, written by the pen of her son, who accompanied her from Japan, Mrs. Quinby made mention of the very kind attention and loving care which she received from the Rev. Dr. Lathrop and his congregation. The opportunity is here taken to say that to Bishop Kip, Dr. Lathrop and the other Clergy of San Francisco, the Committee are deeply indebted for very many acts of kindness to the Missionaries on their way to and from their fields of labor in China and Japan.

DEATH OF A TEACHER IN AFRICA.

ONE of the recent letters from Monrovia, Liberia, mentions the death of Mr. J. T. Thorpe (Liberian), teacher, at Crozierville. The precise date of his death is not given.

RETIREMENT OF MISSIONARIES.

THE connection of the Rev. Francis H. Stricker with the Mission in China ceased on the 31st of December, 1875.

Miss Margaretta Scott, whose faithful service, in Africa, for many years, has more than once been the subject of earnest commendation, is not, the Committee think, strong enough further to endure the climate of that country. With great reluctance, therefore, her name is withdrawn from the list of Missionaries.

AFRICA.

WAR TROUBLES IN LIBERIA.

OUR readers are aware of the very distressing state of things which prevails at Cape Palmas and the neighboring portions of Liberia. The native tribes there are at war with the Liberian Government. Among the latest particulars which have reached the Foreign Committee are those contained in a letter from the Rev. Mr. Fair, dated at Cape Palmas, Oct. 19, 1875. He says: "On last Sunday week the Liberian army attacked the Grebo tribe, which, assisted by some other tribes, completely defeated the Liberians. The latter left three brass cannons on the field, together with a considerable quantity of ammunition and food. About fifty were said to have been wounded and fourteen killed.

"The eyes of the Liberians generally have been opened to their great in in dishonoring the LORD by breaking the rest of His Holy Day in such an unnecessary and unlooked for way. The heathen did not expect it.

"Friday was appointed by the President and observed as a day of fasting and prayer by soldiers and civilians.

"On the following Monday an out-settlement, 'Tubmantown,' was attacked by the natives; the few Liberians there drove the natives off with great loss. Only one person of the town was wounded; have just heard that the same Tubmantown people have since recaptured one of the cannons.

"On Friday last the Hon. J. M. Turner came to us from Monrovia, and has been staying here since. The following is a copy of a document he gave me:

"'CAPE PALMAS, Oct. 18th, 1875.

"'WM. ALLEN FAIR.

"'REVEREND SIR: In view of the fact that you are a citizen of the United States, and at present temporarily residing in the County of

Maryland, in Liberia, I have to inform you that the President of Liberia has caused the Legation of the United States to be notified that on account of hostilities existing in that county, the Liberian Government is unable to extend to citizens of the United States, and their property in hostile parts of that county, the safe protection which it would sincerely desire to do ; and requests, therefore, the early removal from such parts of said county of such citizens and all property belonging to them.

“It is therefore desired that you will respect whatever portion of that desire of the Government of Liberia which may be applicable to yourself, and that you will regard yourself, and such persons identified with the American Episcopalian Orphan Asylum at Harper, Cape Palmas, as may feel to avail themselves of the right of asylum with this Legation, as entitled to such protection as it may be able to extend, until such time as the Government of the United States may be able to place herself in an attitude to afford you perfectly safe protection, or the Government of Liberia may see fit to declare her ability to extend safe protection to citizens of the United States and their property throughout Maryland County.

“I am, Reverend sir,

“Your obedient servant,

“J. MILTON TURNER,

“*U. S. Minister Resident.*”

Mr. Fair, and the Missionary teachers at Cape Palmas, Miss Savery and Mrs. Toomey, regarding all the circumstances of their position, thought, at first, that it would be best to take the children of the Orphan Asylum and go to Monrovia. Subsequently, however, Mr. Turner got permission to take the children on his return to Monrovia, and the Missionaries concluded that it was their duty to remain at their post.

We are sorry to learn, by Mr. Fair's letter, that Miss Savery's health was much impaired by overwork and by the excitement growing out of the present condition of things at Cape Palmas.

Miss Botts, who left New York Sept. 25, on her return to her work, reached Cape Palmas on October 29.

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, WEST AFRICA,

October 30, 1875.

REV. AND DEAR BROTHER: I am sorry I have no good news for you in regard to our troubles. The war seems to be no nearer a successful termination than when I last wrote you (Sept. 18). The Government has taken the matter in hand. About eight hundred soldiers have been

sent down from other parts of the republic, under the command of General Crayton.

On Saturday, 9th inst., after some cannonading, the army took up the line of march towards the principal native town. They arrived there at night and bivouacked. Early in the morning they opened fire upon the enemy; and then a severe conflict ensued. But after three hours hard fighting they were compelled to retreat. They did not expect to find a strong barricade just at the point of attack, but in this they were mistaken. The enemy had considered the probability of an attack from this quarter, and so prepared themselves to meet it. The position, too, proved to be most unfavorable. The entire army was crowded in a narrow passage, and, as a consequence, could not fight to advantage. It is also said that the guns which many of the soldiers used were inferior.

However truly the defeat may be attributed to these causes, viewing them from a military standpoint, I feel that it is a chastisement from God. Our people should not have made the attack on the Lord's day. It is true that other civilized nations may have done the same thing and, in some cases, been allowed to succeed; but the situation of Liberia is most peculiar. We are among a heathen people who look up to us for religious teaching; who, in the absence of God's word, are apt to determine His will by the conduct of his professed followers. A most solemn responsibility! Victory under such circumstances would most likely have had a blighting effect upon all the religious teaching that these people have received, and it might have been a curse to ourselves. All our people are disposed to regard the matter in this light. In fact, nearly every soldier protested against going to the battle on Sunday. But the leaders are to blame.

God was very gracious in preserving the lives of the people. Although there were so many right abreast of the barricade, from behind which the enemy poured volleys of deadly fire, the loss on our side was only twelve killed, one missing, and about forty wounded. The enemy's loss has not been ascertained; but it must have been considerable.

After the battle, the men of Jacksonville thought best to remove their wives and children to a safer place; and so, very imprudently, left their village unprotected. The natives discovered it, and made good use of their chance to destroy the place. Every house was reduced to ashes. This is the second village that we have lost. Philadelphia was voluntarily abandoned, and, in like manner, destroyed by the enemy.

On Monday, 11th, the natives, emboldened by their success on the previous day, attacked Tubmantown. They went in full force and seemed confident of victory; so much so that it is said they carried women with them to bear away the plunder. But, as in every case when they have been the aggressors, they were made to beat a hasty retreat. Their loss in killed and wounded is said to be great. One of their leaders was killed. On our side only one man was slightly wounded.

The army will march out again ; but I do not know how soon. Of course the Government must put down this rebellion whatever it may cost to do so. But the defeat shows the necessity of greater preparation. It is no insignificant foe that we have to contend with ; and therefore the treasury as well as the brain of the country will be greatly taxed, perhaps as never before. The natives have been preparing for this war for several years. Their intercourse with foreigners has been extensive, and it has afforded them facilities for procuring guns and ammunition of superior quality. Many of them own and use the Snider rifle. They are too, I regret to say, in a great measure, encouraged in their rebellion by unprincipled English traders, who, to avoid having to conform to our tariff law, would like to have us out of the way.

Still trusting in the Rock of our Salvation,

I remain,

Yours Faithfully.

MISS BOTTS, whose arrival at Cape Palmas, Liberia (on her return to her post of labor), is mentioned above, says, in a letter dated at Cape Palmas, *November 7, 1875* :

"Of course you have learned all particulars of the war going on here as Mr. Fair and Mr. Ferguson have both written. There is no prospect of a close at present.

"Miss Savery is going to Accra for some months.

"Mr. Fair has kindly offered to assist me in the school. I entered upon my duties at once."

JAPAN.

JOURNAL OF MISS ELLEN G. EDDY.

FRIDAY, *Oct. 29th, 1875*.—Was not very well this week, which made me homesick. It rained all Thursday, a misty, dripping rain, and at night fell in torrents, but to day the sun came out brightly, and it is as pleasant as a May morning. I love the sunshine, and for a time wished I might go out and enjoy its warm breath, but when nine o'clock came, was quite content to commence my school. Have twelve little girls now whom I like very much, and hope they do their teacher also, for I try to win their affections, and often when selfishness wishes to be alone, will make exertions for their entertainment.

FIRST ATTEMPT IN JAPANESE.

Last Sunday we had twenty Japanese women and girls in Sunday-school, and for afternoon Service, I do not think the little chapel ever had quite as many before. The children I call "my class," but "Nakashima"

really instructs it from the Catechism that Mr. Quinby wrote for them ; but I gathered courage, and with five or six little ones crept off into a corner where no one could hear us, and questioned them in Japanese, my first attempt, and they understood it enough to answer me correctly. Such a tiny box that we call the chapel, built of mud walls plastered over, has bamboo matting on the floor, and red and yellow varnished seats ; the windows are bits of glass, put together in diamond shape, and covered with paper, the Chancel has a carpet, a table of beautiful wood, and upon it a silver vase filled with flowers. An organ stands in one corner ; it is almost too fine for its station, and often it and the singing are at variance, but then if the latter sometimes lacks melody, it makes it up in earnestness.

MAKING VISITS TO THE JAPANESE FAMILIES.

Am gradually forming acquaintances among the people ; have made several calls myself, and one with Mr. Quinby last Saturday, where we were kindly received and entertained.

To-day one of my little girls being sick, I went to make her a visit, but hearing she was well again, was prevailed upon to stop at the house of the pupil I was with. Such queer little homes they have, but suited to the simplicity of Japanese ways. The principal room nicely matted, has little or no furniture, generally opens into a small square filled with stone basins, and rocks covered with ferns and evergreens, and are often very pretty, but sometimes are so deluged with water, as to be slightly unpleasant. When I went in quite a bustle took place, because my visit being unexpected, they were not prepared to receive me ; the usual profound salutations took place, which I returned with our stiff European ways.

Through an outer into an inner room we passed, where a rug was spread, and a solitary chair placed for my acceptance, but preferring the mats, I seated myself among them, aired my few Japanese phrases, and tried to look as though I understood all theirs. The usual offering of tea and cake was made from the tiniest cups and a plate, on such a lovely lacquer tray, a bouquet of flowers placed upon the table, and a doll-baby dressed in foreign clothes, made by the little girl, brought in for my inspection, which was duly admired. Pictures illustrating Japanese life were shown and explained to me, and on my going away, these, all nicely wrapped up, together with a bundle of cake and the bouquet of flowers, were offered for my acceptance.

THE STREETS IN OSAKA BY NIGHT.

I remained two hours, and was frightened on going out to see that twilight had deepened into the darkness of night, and I was alone, so far from home, but becoming interested in what was around me, gave no thought to aught else. The stores and shops were brilliantly lit up, dis-

playing the goods with much better effect than in the daytime ; from top to bottom, with scarcely an inch to spare, were piles of goods, bright colored clothes, ribbons and crape, tinsel and flowers, with a sprinkling of foreign goods. Toy shops where every imaginable and unimaginable objects could be seen. Bronzes and lacquer work, tea shops and fruit stands, with others "too numerous to mention," but all adding to the general effect, and the many lanterns that were lit, many of them quite large and handsome, gave also a festive effect. The streets were filled with people, each one appearing to be hurrying somewhere. Several bridges spanning the river were crossed ; from some the waters gleamed with the reflected light that came from the houses lining the banks, or the dark hulls of the huge junks and masts of vessels could darkly be seen, while smaller boats with a single light darted here and there among the shadows.

When I came to the quiet street where we reside with its closed gates and high walls, with not a solitary passer by, it seemed to me that I had awakened from some dream, but I write it all down, and wish you could see just as I did. I write generally of the better side of the picture, but sometimes we go through streets, so narrow and dirty, so closely packed, where humanity is not attractive, because it seems so degraded, one wishes for better things to change all this, and feels so helpless.

THE DARKER SIDE OF THE PICTURE.

One day with my teacher, we went into a few of these narrow alleys, and made an effort to gather the children for an hour's instruction every day, after the regular school hours were over, but was unsuccessful, thanking me briefly and always having an excuse for not complying with the request. Perhaps, by and by, I may persuade them better.

THE MIKADO'S BIRTHDAY.

November 3d.—To day was the "Mikado's" birthday; every one celebrated it in some way, I suppose, but exactly how I don't know. In the afternoon we went into the city; there were many things of interest, but of only one will I tell as it interested me most ; this was the figure of a woman, pretty and graceful looking, the hair was nicely arranged, and her robe fell away from her feet, and swept into a train behind. She held a child by one hand, and both toilets were complete ; this time it was "something new under the sun," being composed of Kyoto china, whose colors are generally of delicate tints blending well together ; the whole dress was of crockery elaborately put together, the ruff around the neck, the trimming of skirts and the sleeves were of tiny plates, and her ladyship really looked quite "stylish." There was also a third figure, a servant, I judge, as his clothing was of useful brown and yellow delf. I could not see as well as I wished, for the crowd was great, and it always happened that the tallest man was just where I wanted to see.

A NEW AFRICAN MISSION.

IN the recent correspondence of Mr. Stanley, the African explorer representing the New York *Herald* and the London *Telegraph*, a very glowing account is given of King Mtesa and his tribe of about two millions of people. Mtesa appears to be a remarkably kindhearted and intelligent man for that part of the world. He treated Mr. Stanley with great hospitality, and begged him to invite from England, in the royal name, those who would come to instruct him and his people in religious and moral truth, and help them to develop and civilize their country. The king pledged himself to receive any such visitors with the warmest welcome, and to support their efforts in every way.

When the invitation reached England, a special meeting of the Committee of the Church Missionary Society was held to consider the subject, at which the following letter was read :

“ November 17, 1875.

“ DEAR MR. HUTCHINSON : My eyes have often been strained wistfully towards the interior of Africa west of Mombasa, and I have longed and prayed for the time when the LORD would, by His Providence, open there a door of entrance to the heralds of the Gospel.

“ The appeal of the energetic explorer, Stanley, to the Christian Church, from Mtesa’s capital, Uganda, taken in connection with Colonel Gordon’s occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the Cross to make an advance into that region.

“ If the Committee of the Church Missionary Society are prepared at once and with energy to organize a Mission to the Victoria Nyanza, I shall account it a high privilege to place *five thousand pounds* at their disposal as a nucleus for the expenses of the undertaking.

“ I am not so sanguine as to look for the rapidity of success contemplated by Mr. Stanley; but if the Mission be undertaken in simple and trustful dependence upon the LORD of the Harvest, surely no insurmountable difficulty need be anticipated, but His presence and blessing be confidently expected, as we go forward in obedience to the indications of His Providence and the commands of His Word.

“ I only desire to be known in this matter as

“ AN UNPROFITABLE SERVANT.

“ Edward Hutchinson, Esq.”

(Luke xvii. 10.)

The Secretaries then laid before the Committee the information furnished by the travels of Speke, Grant, Colonel Long, Mr. Stanley and the Rev. J. Wakefield, with regard to the circumstances of the tribes adjoining Lake Nyanza, and, full discussion having ensued, a resolution was

adopted to accept the offer, and to establish a Mission in the vicinity of the Victoria Nyanza, "in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa."

ADDITIONAL FACTS.

The Church Missionary Society, London, has received an additional donation of *twenty-five thousand dollars* towards the Mission in King Mtesa's country, Africa, which was invited through the African explorer, Mr. Stanley. The donation was proposed in the following note :

DEAR SIR : I desire in all humility to follow the example of "An Unprofitable Servant," and now offer to the Committee of the Church Missionary Society *five thousand pounds* towards the expense of a Mission to Equatorial Africa. I believe that God will incline the hearts of his people to provide the silver and the gold ; let us therefore pray the LORD of the Harvest that he will send forth laborers into his harvest.

MATT. ix. 38.

December 2d, 1875.

The amount thus voluntarily offered for this purpose now amounts to more than *fifty thousand dollars*, and the freeness with which it has been contributed is a pleasing indication of deep interest in the cause of Foreign Missions.

CHINA.

THE GOD OF RICHES, AND HIS ATTENDANTS.

BY MISS LYDIA M. FAY.

THE supreme ruler of the wealth and commerce of the Chinese empire is called "The God of Wealth." He is generally represented, sitting on a black tiger, a fierce looking old man, with piercing eyes, distended cheeks, and a heavy black beard ; in his left hand he holds a large shoe of gold sycee, and in his uplifted right hand, a long, massive rod of corrugated iron.

For the use of the temples and ordinary shrines, this idol is oftener represented sitting in a huge black chair with an attendant on either side, and a little child standing in front. The attendant on the *left hand*, which is considered the place of honor by the Chinese, is called "Chan-tee-li-sz"—the literal interpretation of which is, "calling to wealth, by putting out money at interest, and by buying and selling in the market-places." This attendant is represented standing, his right hand raised to show a gold coin, and his left hand grasps tightly a shoe of gold sycee ; with eyes raised (though not to heaven) he looks eagerly forth upon the multitude, beckoning them to *come*, invest their money, and learn the secrets of amassing wealth.

The attendant on the right hand of the god of riches is called "Chih tsee Zung"—"the god who receives." His eager eyes and bent head seem already counting interest and laying new plans for increasing wealth. With his left hand he presses closely to his breast (what is supposed to be) deeds, bonds, securities, receipts, etc., etc. The two uplifted fingers of the half raised right hand, indicate the silence and carefulness proper to all successful business transactions.

A SMILING CHILD AS AN ATTENDANT.

The fourth and last figure of the group is a gaily dressed, smiling child, standing in an attitude of joy and delight, upon an enormous shoe of silver sycee. In his right hand he holds a flag or pennant, on which is inscribed a mystic word, which shows he carries the banner of the "Supreme Ruler of Riches"; and being thus honored, must be looked upon as sacred and secure from all harm or undue liberties from the multitude, as would be the supreme ruler himself. This child is called the "Tsoong tz-tsee"—the "treasure child."

If one is inclined to question the wisdom of putting forward a little child so prominently in the pursuit of wealth, a Chinese replies: The god of wealth always loved little children, he knows how easily they are led, how attractive they are to others; he knows if he pleases the children they will please others; then their parents, who, seeing their children happy in waiting upon the god of riches, would also enter his service, forgetting the care and pain and toil that after success would require.

And lest any one should presume upon the innocence of these "decoy children," each must ever hold high in his right hand the sacred flag of the supreme master—the fierce god whom all the empire fears and worships.

LEGENDS CONCERNING THE GOD.

It is said that the worship of this god began at the commencement of the Chan Dynasty, B. C. 1022; that he is one of the heroes who fought for Noo Wang and Wen Wang, the founders of the dynasty; that he was apotheosized soon after Noo Wang ascended the throne, by the name of "Chan Yun tan"—became an object of worship, and has continued such to the present day.

Other theories say he was a poor man and a tax-gatherer, who by great prudence and economy amassed such enormous wealth, that he bought large tracts of land, compelling the people to pay him in servile homage that amounted to worship, which continued after his death. But this, the scholars and the rich reject, saying it is a mere fancy of the poor country people.

THE WORSHIP AND SACRIFICES OFFERED.

The worship and sacrifices offered to this favorite god differ very much from that offered to any other idol; not the least difference is, they are

offered by the head of a family or guild without any special prayers, or even the assistance of a priest—the costliness and variety of the offerings (which the god is supposed to watch with a jealous estimate of their value) being considered the test of the earnestness and deserts of the worshippers. This god is supposed to be a great epicure, and to delight in magnificent feasts ; only the most dainty and costly viands with the rarest and strongest wines, can be offered to him ; not even fruits or vegetables are accepted, though the offerings must always be decorated with stately flowers of the most brilliant colors, and their perfume heightened by burning incense.

As the worship of this idol is very expensive, only one great sacrifice is required during the year, which being properly prepared and offered, no further worship is necessary, only the burning of a little incense, of gold or sycee paper before its shrine, on the first day of each month.

SUPPOSED CAUSE OF BUSINESS MISFORTUNES.

All misfortunes in business, all failures in getting and keeping wealth, are traced to some fault in the proper observance of the great annual feast, which is kept at the beginning of the New Year, or on the fourth day of the first month. At this feast a curious custom prevails, which has been followed for ages (3,000 years it is said), *i.e.*, the day after the feast has been offered to the god, the wines, viands, flowers and other offerings that have remained untouched all night on the altars before the idols, are rearranged and re-cooked, if necessary, and a grand feast is made of them by the rich landholders, officials, merchants, etc., to which they invite all their tenants and employés whom they wish to retain for the ensuing year. To those who have not been faithful during the past year, or whom the patron intends to dismiss from his service, no hint or word is given on the subject, except, he is neither invited to assist in the worship of the god on the fourth day nor at the feast on the ensuing day. New employés are engaged, simply by a note or verbal invitation from an agent, signifying that they are expected to assist at the great sacrifice on the fourth day of the first moon, and at the feast on the following day.

IN WHAT THE HAPPINESS OF THE GOD OF WEALTH CONSISTS.

As the happiness of the god of wealth is supposed to consist, not in the devotion of his votaries, but entirely to depend upon the cost, the glare and circumstance of their offerings—the more of pomp, of splendor, of music, of noise, of fireworks, incense, gongs, drums and trumpets, are seen and heard, the more likely is he to be propitious, and grant them success and prosperity in their public and private interests—hence the noise and turmoil of this feast, which is still celebrated, as it has been for ages, at the New Year, and is a greater annoyance to foreigners than all the other idol worship of the Chinese.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, *23 Bible House, New York.*

☞ All Money Orders should be drawn on **STATION D, NEW YORK.**

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from November 10, 1875, to December 10, 1875.

ALABAMA.

Mobile—St. John's Ch..... 5 40 5 40

ALBANY.

Albany — St. Paul's Ch., (Union Service)..... 23 06
Amsterdam—St. Ann's Ch..... 5 00
Ballston—Christ Ch..... 11 15
Cairo—Calvary Ch..... 2 51
Catskill—St. Luke's Ch..... 13 00
Cooperstown—Christ Ch..... 17 39
Delhi—St. John's Ch..... 39 57
Green Island—St. Mark's, Little Jeanie's Birthday offering, for S. S. in China..... 50
Kinderhook—St. Paul's Ch..... 22 35
Essex—St. John's Ch..... 3 00
Herkimer—Christ Ch..... 2 50
Little Falls—Emmanuel Ch., for China..... 15 57
Troy—Christ Ch., for China..... 5 00
Wappinger's Ponds—Zion Ch..... 22 67 183 27

CENTRAL NEW YORK.

Owego—St. Paul's Ch., a member. 20 00 20 00

COLORADO.

Colorado Springs—Grace Ch..... 3 00 3 00

CENTRAL PENNSYLVANIA.

Huntington—St. John's Ch..... 9 00 9 00

CONNECTICUT.

Hartford—Interest, S. & K. Note. 406 77
 " on same..... 7 12
 Rent Houses..... 22 84
 Rent of Houses..... 33 12
Middletown — A friend of Missions..... 50 00
New Haven—St. John's..... 9 05
 St. Paul's Ch..... 52 45
New London — St. James' Ch., a member, for Bp. Holly's work..... 10 00
Watertown—Christ Ch..... 14 00 605 35

DELAWARE.

Christiana Hund. — Christ Ch., five cent collection..... 39 25
Faulkland—T. Howard Hanson.. 1 25 40 50

MARYLAND.

Kent Co.—Chester Parish..... 3 96
Salisbury—St. Peter's Ch..... 5 00 8 96

GEORGIA.

Atlanta—St. Phillip's Ch..... 17 00 17 00

ILLINOIS.

Lanark—Mrs. S. A. Snyder..... 3 50 3 50

INDIANA.

Jeffersonville—St. Paul's Ch..... 10 50
Terre Haute—St. Stephen's Ch... 6 00 16 50

IOWA.

Clinton — St. John's, for "St. John's" Scholarship in Bp. Boone Mem. School, Wuchang, China..... 38 00
Des Moines—St. Paul's Ch., Woman's Missy's Association, quarterly payment of "Reed" Scholarship, Orphan Asylum, Cape Palmas, Africa..... 18 75 56 75

KENTUCKY.

Frankfort—Ch. of the Ascension, on account, "Ascension" Scholarship in Bp. Boone Mem. School, Wuchang, China..... 7 50
Louisville—Grace Ch., Mrs. H. D. Watts..... 5 00
 Calvary Ch..... 9 17
 St. Paul's, \$48; one-half collection S. S. united meeting, for China, \$16. One-fourth net proceeds, Delegate Meetings, Louisville and Cincinnati.... 162 40
Owensboro—Trinity Ch..... 2 50 190 57

LONG ISLAND.

Brooklyn—St. John's Ch..... 10 00
 St. Mark's, Elizabeth Newell's Box..... 1 50
 St. Peter's, Woman's Union Missionary Society, for "Zenana Mission"..... 122 50 134 00

MARYLAND.

Baltimore—Christ Ch..... 15 41
 Rev. Dr. Leeds, for Rev. Dr. Hill's special fund.. 23 88
 St. Thomas' Ch..... 4 00
Balt. and Harford Co.—St. John's Ch..... 10 00
Balt. Co., Long Green—Trinity... 4 00
Elkton..... 3 25
Frederick—All Saints' Ch., five cent collection..... 40 00
Harford Co.—St. Mary's..... 19 44
P. Geo. Co.—St. Paul's Parish, St. Mary's Chapel..... 2 50 122 49

MASSACHUSETTS.

Cambridge — St. James' Ch., for Africa..... 9 70 9 70

MISSOURI.

Louisiana—Calvary Ch..... 1 50
Prairieville—St. John's Ch..... 3 50 5 00

NEW HAMPSHIRE.

Concord—St. Paul's Ch..... 15 00 15 00

NEW JERSEY.

Bordentown—Christ Ch..... 13 80
 Crosswicks—Grace Ch..... 3 00
 Elizabeth—St. John's Ch..... 5 00
 Moorestown—Trinity Ch..... 8 00 29 80

NORTHERN NEW JERSEY.

Hoboken—Trinity Ch..... 16 11
 (West)—St. John's Ch..... 80
 Hightstown—St. Luke's Ch..... 4 18 20 79

NEW YORK.

Clifton—St. John's S. S., for Rev.
 W. A. Fair's work, Africa 50 00
 Matteawan—St. Luke's, Woman's
 Miss'y Asso'n, for F. M.
 Fund, (salaries)..... 15 00
 New York—Calvary Free Chapel,
 part Scholarship in Di-
 vinity School, Haiti..... 79 25
 Ch. Holy Apostles, Wo-
 man's Miss'y Asso'n, for
 F. M. Fund, salaries,
 Africa..... 75 94
 Gen. Theol. Sem., $\frac{1}{2}$ coll.
 at Annual Matriculation 12 12
 M. O. Mirick..... 2 50
 Pelhamville—Ladies' Miss'y So-
 ciety, for F. M. Fund,
 salaries, Japan..... 5 00
 Philipstown—St. Philip's Ch.,
 \$10.10; five cent collec-
 tion, \$5..... 15 10 254 91

NORTH CAROLINA.

Wilmington—Joint Service of the
 parishes..... 18 09 18 09

OHIO.

Cleveland—St. Paul's Ch., through
 Woman's Auxiliary, for
 F. M. Fund..... 6 00
 Marion—St. Paul's Ch., through
 Woman's Auxiliary, for
 F. M. Fund..... 10 00
 Massillon—St. Timothy's S. S., at
 discretion of Dr. A.
 Bunn, Wuchang, China..... 30 00
 Venice—Ch. of Our Redeemer.... 6 50 52 50

SOUTHERN OHIO.

Cincinnati—St. John's Ch., of
 which towards expenses
 of sending a lady Miss'y
 to China, \$20; a mem-
 ber, \$5..... 31 00
 Christ Ch., Young Ladies'
 Bible Class, third quar-
 terly payment, "Jose-
 phine Foster" Scholar-
 ship in Bridgman Mem.
 School, Shanghai, China, 13 75
 (Avondale)—Grace Ch., Del.
 Meeting, add'l..... 9 50
 Portsmouth—All Saints', five cent
 coll..... 43 50 97 75

PENNSYLVANIA.

Philadelphia—St. Andrew's Ch.,
 M. A. C., for Africa..... 25 00
 Through Ladies' Foreign
 Committee, for F. M.
 Fund: Ch. Holy Trinity,
 \$2; St. John the Evan-

gelist, \$4; St. Mark's, \$2;
 St. Luke's, \$2; Ch. of
 the Epiphany, \$2; Bp.
 Potter Mem. House, \$1;
 St. Peter's, Germantown,
 \$21.61; St. James', Hea-
 tonville, \$1..... 35 61
 St. James' Ch..... 38 75
 L. L. W., for Africa..... 10 00
 Rev. Dr. Goodwin..... 20 70
 (Roxboro')—St. Timothy's
 Ch..... 75 00
 Upper Providence—St. Paul's
 Mem., S. S. Miss'y So-
 ciety, for Japan..... 7 50 211 86

PITTSBURGH.

McKeesport—St. Stephen's Ch.... 4 15
 Pittsburgh—St. Andrew's, Wo-
 man's Miss'y Asso'n, for
 Mexico..... 140 25 144 40

RHODE ISLAND.

Bristol—St. Michael's Ch., five
 cent coll..... 48 00
 Kingston—A friend..... 20 00
 Pawtucket—Trinity Ch..... 17 78 85 78

SOUTH CAROLINA.

Spartanburgh—Rev. C. F. Jones,
 for China..... 2 00 2 00

TENNESSEE.

Franklin—St. Paul's Ch., 75 cts.;
 Mrs. James, \$1.25..... 2 00 2 00

VIRGINIA.

Alexandria—Christ Ch., Woman's
 Miss'y Society, for
 "Christ Ch." Scholar-
 ship in Miss Baldwin's
 School, Joppa..... 25 00
 Fauquier Co.—Whittle Parish,
 for "Whittle Parish"
 (Thank Offering) Schol-
 arship in China, \$40;
 first quarterly payment,
 from Jan. 1, 1876, schol-
 arship, "Bp. John's" in
 Miss Baldwin's School,
 Joppa, \$6.25..... 46 25
 Jefferson Co.—Grace Ch., \$2.20;
 Rev. Jas. Grammer, \$2.80. 5 00
 Norfolk—Woman's Miss'y Asso'n,
 for "Bp. Meade" Schol-
 arship in Bridgman
 Mem. School, Shanghai,
 China..... 40 00
 Richmond—Monumental Ch., of
 which from Ladies' Aux-
 iliary, \$6.75..... 25 50
 Tappahannock—St. John's Ch..... 12 05
 V. C..... 2 02 155 82

WESTERN NEW YORK.

Albion—P. A. F..... 8 00
 Allen's Hill—A. W..... 4 00 12 00

MISCELLANEOUS.

A poor Church..... 1 00
 Board Missions, one-third Com-
 munion Alms..... 18 89 19 89

\$2,553 58
 Amount previously acknowledged... 2,605 81

Total receipts from Oct. 1, 1875.... \$5,159 39

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. R. H. Gibson (Liberian).....	Gravay.
Rev. Edward Davis.....	Cavalla.
Rev. M. P. Valentine (Native).....	Cavalla.
Rev. Wm. Allen Fair.....	Cape Palmas.
Rev. Edward Davis.....	Cavalla.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Toomey (").....	Orphan Asylum, Cape Palmas.
Samuel Boyd (Native) Teacher.....	Fishoon.
Alonso Potter " ".....	Hoffman Station.
John Farr " ".....	Half-Gravay.
B. B. Wisner " ".....	Berebe.
Richard Killen " ".....	Rockbookah.
O. E. Shannon " ".....	Kabila.
James Boyd " ".....	Gideyatabo.
John B. Morris " ".....	Berebe.
E. W. Appleton " ".....	Cavalla.

Sinoe District.

Josiah Neyle (Liberian), Catechist.....	Sinoe.
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Bassa District.

Rev. L. L. Montgomery (Liberian).....	Bassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell (").....	Clay Ashland.
Rev. N. T. Doldron (").....	Veytown.
Rev. J. W. Blackledge (").....	Clay Ashland.
Rev. T. H. Eddy, M.D.....	Monrovia.
Edward Hunte (Liberian), Teacher.....	Quay's Town.
Mrs. Eddy.....	Monrovia.

CHINA.

Rev. Robert Nelson, D.D.....	Shanghai.
Rev. Elliot H. Thomson.....	
Rev. Samuel I. J. Schereschewsky, D.D.....	
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.

Rev. W. J. Boone.....	Wuchang.
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung Klung Yen, M.A.....	Hankow.
Rev. Hoong Neck Woo.....	Shanghai.
Rev. Kia Sung Ting.....	Shanghai.
A. C. Bunn, M. D., Missionary Physician.....	Wuchang.
Mr. Soong-Lieu Dzung.....	Shanghai.
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. I. J. Schereschewsky.....	"
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	"
Mrs. Bunn.....	"

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Yedo.
Rev. A. E. Morris.....	Osaka.
Rev. J. Hamilton Quinby.....	
Rev. William B. Cooper.....	Yedo.
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D., Missionary Physician.....	Osaka.
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens.
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PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Joppa.
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

Rt. Rev. J. THEODORE HOLLY, D.D.....	Port-au-Prince.
Rev. St. Denis Bauduy.....	"
Rev. Julien Alexandre.....	Buteau.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elisee Salomon.....	Anse a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Pierre Palma Delatour.....	Cape Haitien.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Alexander Battiste.....	Port-au-Prince.

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.
REV. H. DYER, D.D.
REV. BENJ. I. HAIGHT, D.D., LL.D.
REV. CHAS. H. HALL, D.D.

REV.
FRED'K S. WINSTON, Esq.
LEWIS CURTIS, Esq.

STEWART BROWN, Esq.
LEMUEL COFFIN, Esq.
JAMES M. BROWN, Esq.,

Rev. S. D. DENISON, D.D., *Secretary and General Agent*, 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Boxes.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express). Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JANUARY, 1876.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

HONORARY DISTRICT SECRETARIES.

WE give below a list of the names of the Honorary District Secretaries of the Commission, who are always ready to give to Rectors, to individuals or Committees any information that may be desired relating to the various departments of our work among the Colored People. We have found their services most efficient in the past, and we count ourselves both happy and fortunate in being able still to enjoy their kind offices in favor of a cause so sadly overlooked by the great body of the Church. We trust that in all cases they will continue to find a ready co-operation among all our Brethren, Clerical and Lay, within the limits of their respective Districts.

<i>Maine, N. Hampshire, Vermont.....</i>	<i>Rev. E. A. Renouf.</i>
<i>Massachusetts—Eastern District.....</i>	<i>Rev. Thos. F. Fales.</i>
<i>“ — Western “</i>	<i>Rev. Alex. Burgess, D.D.</i>
<i>Connecticut.....</i>	<i>Rev. Matson Meier Smith, D.D.</i>
<i>Central New York.....</i>	<i>Rev. John Brainard, D.D.</i>
<i>Long Island.....</i>	<i>Rev. C. B. Ellsworth.</i>

<i>Pennsylvania</i>	Rev. John Bolton.
<i>Central Pennsylvania</i>	Rev. Chas. M. Breck, D.D.
<i>Pittsburgh</i>	Rev. W. A. Hitchcock.
<i>Northern New Jersey</i>	Rev. Samuel Hall.
<i>Southern New Jersey</i>	Rev. Albert Walker.
<i>Maryland</i>	Rev. C. K. Nelson, D.D.
<i>Virginia</i>	Rev. Pike Powers.
<i>Ohio</i>	Rev. Leighton Coleman, D.D.
<i>Southern Ohio</i>	Rev. P. Tinsley.
<i>Illinois</i>	Rev. T. N. Morrison, D.D.
<i>Michigan</i>	Rev. J. T. Magrath.
<i>Georgia</i>	Rev. Geo. Macauley.
<i>Alabama</i>	Rev. J. A. Massey, D.D.

LETTER FROM A SOUTHERN PRESBYTER.

You can know relatively nothing of the state and condition of the Colored people here in the extreme South, unless you visit them and see for yourself. There are three very distinct classes among them. First, the lowest stratum—very depraved, very licentious, and yet, in a sense, very religious. They are willing to accept any and all aid which you may be willing to give them, and to accept it on any terms. So long as you give them assistance they will be very obsequious and conformable to the requirements of the Church ; but they are equally ready, as opportunity offers, to become Methodists, Baptists or anything else, and therefore demand an immense amount of nursing care and instruction, not only in matters religious but also secular.

The second class are more intelligent, but they are bound to stand by themselves in all things. They organize African Baptist and African Methodist churches, and in politics and social matters will maintain entire separation from all White influence. Among these is developed all the native shrewdness of the African character. They are generally of pure African descent. As a class they are the most likely to co-operate with the Southern Whites, for the Whites are also bent on the policy of entire separation in church, in school, and in society.

The third class are generally of mixed blood of every gradation, are far more cultivated than the others, and in some cases even refined. They believe that nothing can be done for the Colored race but by the aid of the Whites, and hope that all desirable results may be accomplished by such near association as may be allowed in church and school and State affairs, but do not generally desire the breaking down of social barriers between the races. Sometimes individuals appear to do so, but practically they show that they do not.

With this class more immediate results are to be hoped for, while with either of the others, the labor must be long, tedious and unremitting, and often attended with disappointment ; nevertheless, in laboring among

this class we meet with opposition. Among the Whites there are not a few who openly disapprove of it. They can endure the degradation of the blacks, seeing that they are obsequious. They can tolerate the sectarianism of the African churches, as these bodies make no demand for recognition in schools or other organizations ; but the bright, intelligent mulatto, quadroon or octoroon, who are often of excellent manners and refined in feeling—are often thought to make too many demands for recognition.

Our Church can expect no immediate growth and no permanent advance except among the latter class. Our work, therefore, is as a Church to enter this open door at once, and prepare the way for extended effort. Already in South Carolina there are two or three strong congregations composed mostly of these, and as they offer the most prominent field we should at once cultivate it, and through these and especially through the young men selected from this class and trained for the Ministry, can all the rest be reached.

EDISTO ISLAND, SOUTH CAROLINA.

REV. G. W. STICKNEY, RECTOR.

IN reply to yours of the 15th ult., I would state, that in one portion of my parish in Edisto Island I have a membership of one hundred and fifteen colored persons. Of these I baptized about a month since three adults at the public service after the Second Lesson, in the presence of the white members, and more recently one or two colored infants with adults, and with whom they worship in common, occupying the gallery which has always been assigned to them, and receive the monthly Communion. At my last monthly appointment, I presented thirty to their Right Rev. Father with fifteen white candidates for the Apostolic “laying on of hands.” I give them ministrations in common with the white membership. I visit this portion of my charge, which is confined (from the distances at which my parishioners live, and the difficulty of getting over the country in the straitened condition of things) to one morning Service twice a month. When not with my flock, the colored members are permitted to occupy the parish church, assembling together for their own worship, and exhortations of several of their members as leaders, under the sanction of their Bishop and Rector. By the advice of the latter, they are about to erect (having secured and removed) a consecrated chapel, purchased by them, and formerly used at the summer resort of the white members. For this they have purchased land, and are taxing themselves at the rate of *five dollars* per annum to meet all expenses. They contribute at other times with the white members for the expenses of their minister, and for such purposes as he publicly commends on each occasion of public worship.

What especially keeps them with us (when but few of them can read),

we cannot yet surmise. They seem attentive and attached to the religion of their choice, and though they have the attractions of three other Christian bodies, they have remained firm and steadfast. I have already addressed the Commission more than once, in asking them for appropriation for the support of one teacher for each of my island parishes, that I might thus bring the colored people under the influence of the Church's instruction. With the erection of the colored chapel there is an additional opening.

CLOTHING.

THE severe weather is already upon us here in the North, and is commencing, where it has not already, in large sections of the South. The two next months will be prolific of great suffering in the Southern States where less provision is made for it. This is the season when agricultural operations being suspended, the number of the unemployed is large, and the necessity in proportion. It is emphatically, also, the educational season with many—as when the Spring opens they will be called away to their duties in the field. We trust the benevolent will remember us this year, as heretofore, and not forget that everything available in the matter of clothing can render service among these sufferers. Send in your offerings, dear Brethren, during the next two months—or rather we would say, especially during the month on which we are now entering.

“He that giveth unto the poor, lendeth unto the LORD.”

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for November, 1875.

RHODE ISLAND.			LONG ISLAND.		
<i>Woonsocket</i> —St. James' Ch.....	10 00	10 00	<i>Isttp</i> —St. Mark's Ch.....	5 00	5 00
CONNECTICUT.			PENNSYLVANIA.		
<i>Milford</i> —St. Peter's Ch.....	16 80		<i>Philadelphia</i> —Holy Trinity Mem. S. Schools.....	25 00	
<i>Bethel</i> —St. Thomas' Ch.....	3 50		Rev. James Saul, D.D., special, for Ep. Green Training School, Dry Grove, Miss.....	200 00	225 00
<i>Salisbury</i> —St. John's Ch.....	9 70		CENTRAL PENNSYLVANIA.		
<i>New London</i> —St. James' Ch.....	51 89	81 89	<i>Summit Hill</i> —St. Philip's.....	2 00	
MASSACHUSETTS.			<i>Carbondale</i> —Trinity Ch.....	16 32	18 32
<i>Greenfield</i> —St. James' Ch.....	1 25		PITTSBURGH.		
<i>Smithboro</i> —St. Mark's Ch.....	10 00		<i>Titusville</i> —St. James' Ch.....	6 11	
<i>Holyoke</i> —St. Paul's Ch.....	10 00		<i>Warren</i> —Trinity Mem.....	4 36	10 37
<i>Boston</i> —Trinity Ch.....	200 00	221 25	SOUTHERN OHIO.		
NEW YORK.			<i>Delaware</i> —St. Peter's, Mrs. J. E. B.....	10 00	10 00
<i>New York</i> —J. H. Caswell, Esq....	25 00		MINNESOTA.		
Mary B.....	5 00		<i>Wilmar</i> —D. T. Booth.....	2 50	
A friend.....	50 00		<i>Red Wing</i>	18 68	16 18
Calvary Ch.....	190 03		WESTERN MICHIGAN.		
Calvary Chapel.....	31 18		<i>Muskegon</i> —St. Paul's S. S.....	1 00	1 00
<i>Garrisons</i> —St. Philip's Ch.....	14 50	815 08			
ALBANY.					
<i>Plattsburgh</i> —Trinity Ch.....	15 83	15 83			
CENTRAL NEW YORK.					
<i>Skaneateles</i> —St. James' Ch.....	15 61	15 61			
WESTERN NEW YORK.					
<i>Niagara Falls</i> —A friend.....	10 08				
<i>Watson</i> —P. A. F.....	8 00				
<i>Batavia</i> —For St. Louis, Mrs. S. E. Tomlinson.....	50 00	68 08			
			Amount previously acknowledged...	\$1,023 71	750 58
			Total.....	\$1,774 29	

SUPPLIES.—1 small package of clothing, through Miss Emery. 1 package S. S. papers.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS MARY A. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

SECOND GENERAL MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE Second General Meeting of the Woman's Auxiliary to the Board of Missions was held in the Sunday-school room of Trinity Chapel, New York City, on Friday, October 29, 1875, at 2 o'clock P. M.

Invitations to this Meeting had been sent to the Officers and Delegates of the various Branches of the Woman's Auxiliary, and one hundred and eight ladies responded to the call.

Miss Mary A. Emery, Secretary of the Woman's Auxiliary, presided, and, after prayers, announced the following order of business, adding that the Meeting would close punctually at 4 o'clock.

ORDER OF BUSINESS.

1. Reading of Minutes of the First General Meeting.
2. Roll Call.
3. Reports of Committees on
 - a. Domestic Work.
 - b. Indian Work.
 - c. Foreign Work.
 - d. Work for Freedmen.
4. Discussion of Parish Work.
5. Discussion of Plans for Diocesan Organization.

The Minutes of the first General Meeting were read by Mrs. Albert H. Hoyt, Corresponding Secretary of the Dakota League, and President of the Massachusetts Committee on Work for Foreign Missionaries, who acted as Secretary of that Meeting. These Minutes, on motion, were accepted.

The President then called the roll, and representatives of the ten following Dioceses were found to be present: Central New York, Connecticut, Long Island, Maine, Maryland, Massachusetts, New York, Northern

New Jersey, Pennsylvania and Pittsburgh. Of the one hundred and eight ladies, thirty-seven were connected with the Committee on Work for Domestic Missionaries, twenty with the Committee on Work for Foreign Missionaries, thirty-three with Indian Organizations, and the remainder with Parish Societies aiding all the different Missionary Departments.

The President then asked Mrs. John A. Paddock, to introduce the Reports of the Committees appointed at the First General Meeting, by giving some account of the reorganization of the Woman's Missionary Association of the Diocese of Long Island, of which she is President.

Mrs. Paddock stated that the Bishop of Long Island was the first to organize a Diocesan Missionary Association for all Branches of the work. The original call had been made to the women of the Diocese to associate themselves together in an Indian Aid Society ; but at their first Meeting, they decided to take up in turn Diocesan, Domestic, Foreign, Indian and Freedmen Missions. The Association is composed of delegates from all the parishes of the Diocese, and within the past year, it has been so reorganized that each parish now sends five delegates to the Meetings, each delegate being appointed to superintend in her own parish one department of the Missionary work. Mrs. Paddock went on to say, that the regular Meetings of the Association are held on the second Thursday in each month in the Chapel of St. Peter's Church, Brooklyn ; and that in November of each year, one day is devoted to the Anniversary, when the delegates and the Clergy of the Diocese meet in St. Peter's Church for an address and the Holy Communion, after which a collation is given in the parish room, where all meet socially ; and in the afternoon and evening, informal Missionary addresses and speeches are made in the Chapel. The Bishop of the Diocese takes a great interest in the work, and it has also met with every encouragement from the Clergy, many of them gratefully acknowledging that their parishes have been benefited by the organization, and home work has been better and more heartily done because of the earnest spirit aroused by renewed Missionary zeal.

After these introductory remarks, the Committee of nine appointed to confer upon matters relating to Domestic Work, reported through Miss Alice Sandford, Recording Secretary of the New York Committee on Work for Domestic Missionaries. She stated that, after conference, it was decided, at the Annual Meeting of the Ladies' Domestic Missionary Relief Association, to drop the old name, and carry on the work in future simply through Branches of the Woman's Auxiliary. The Society now, as the *Domestic Committee* of the Woman's Auxiliary, reports directly to the Board of Missions, and the advantage of this greater centralization of the work is shown by the large increase in the present number of Branches and the number of boxes sent out during the past year over those of the one preceding ; one hundred Branches, from October, 1873, to October, 1874, having sent out two hundred and eighteen boxes,

valued at *twenty-six thousand eight hundred and twenty-nine dollars*, while from October, 1874, to October, 1875, one hundred and fifty-nine Branches have sent out three hundred and thirty-one boxes, valued at *forty-four thousand three hundred and thirty-four dollars*.

The Committee of twelve upon Indian Work next reported through Mrs. J. J. Astor, President of the Niobrara League, who read a carefully prepared paper, of which the following is a synopsis :

The Mission to the Indians, though quite a recent work, and one of peculiar difficulty from the barbarism and degradation of the people, their roving disposition, the want of a common language among them, and their distance from the centres of civilization, has yet, through the courage and devotion of the Missionaries, been eminently successful. There are now under the care of our Church, ten chapels and five boarding-schools from which girls and boys take away habits of industry and memories of prayers and hymns in their native tongue, shaping their lives for future usefulness and happiness ; while a hospital has also been provided to give careful and Christian nursing in times of sickness. In Niobrara, under Bishop Hare's wise supervision, the work is constantly increasing in interest ; and White Earth is already rich in results from the long and careful tending of the Bishop of Minnesota.

In 1863, when a few women in Boston began to work for an Indian Missionary, most people were indifferent to their efforts and appeals. Now there are six large Organizations, approved by their Bishops, having Branches in one hundred and seventy-five parishes, all working in sympathy with one another. In various ways nearly two hundred parishes are contributing, through the Woman's Auxiliary, to the needs of the several Missions ; building, furnishing and supporting chapels and schools, endowing scholarships, providing for the support of Ministers and teachers, and filling boxes with clothing and other necessities for the various stations.

The Dakota League, from the first gentle impulse of these few devout women in 1863, has grown to embrace sixty-eight parish Branches in every part of the Diocese of Massachusetts, and seems to excite an interest more general and more free from prejudice than any other of the Indian Organizations. Its record shows the training for the Ministry of Paul Mazakute ; and it now supports two young men who are endeavoring to become, like him, teachers among their own people. This League gave, a year ago, the whole furnishing of St. Paul's School, Yankton Agency, and now supports nine scholarships. It has given in money *three thousand two hundred and thirty-seven dollars* during the year just ended, and has sent out boxes amounting in value to the sum of *three thousand three hundred and ten dollars*, to the various stations. Pamphlets containing the most recent information have been carefully circulated by this Association, and all demands upon it have always been cheerfully and promptly met.

The Indians' Hope of Philadelphia, started in 1867 under the influence of Bishop Clarkson and the Rev. Mr. Hinnan, undertook the support of a Mission to the Sioux, which work it carried on successfully for some time, and this year it has undertaken the whole support of the Mission at Spotted Tail Agency. It holds monthly meetings, but has not yet extended far outside the city of Philadelphia. Thirty-eight parishes are represented in the Association, which contributed during the past year *three thousand five hundred dollars*, and twelve large and valuable boxes. A part of this money goes to the support of twelve scholarships.

The Niobrara League of New York, organized in 1872, is composed of delegates from twenty-eight city and eight country parishes. Its monthly Meetings are largely attended, and it supports six teachers among the Indians, and provides for ten scholarships. It has sent during the past year twelve boxes, valued at *twelve hundred dollars*, and has contributed in money, *five thousand three hundred and seventy-five dollars*. The Prayer Book in Dakota has been printed through its donations, and a printing press sent to Yankton Agency.

The Indian Aid Association of Baltimore was established in 1873. It embraces twelve parishes, supports two scholarships, and has contributed in the past year *seven hundred and twelve dollars* in money, and boxes valued at *seven hundred and ninety-six dollars*.

The Indian Aid Association of Fairfield County, Connecticut, founded in 1873, has Branches in twelve parishes. It holds quarterly Meetings, and has contributed the past year *six hundred dollars* in money, and boxes valued at *six hundred dollars*. This Association desires during the coming year to extend its work through the whole Diocese of Connecticut.

The Indian Aid Society of Providence, R. I., is composed of delegates from nine parishes. It holds weekly Meetings for preparing boxes, supports two scholarships, and contributed last year, in money, *eight hundred dollars*.

Other parish Societies and individuals, not connected with any one of these Organizations, have sent money and boxes. In all, *thirteen thousand seven hundred and fifty-six dollars*, in money, and *twelve thousand dollars*, in material, have been given through the Woman's Auxiliary to the Niobrara and Minnesota Missions.

After an eloquent plea for further aid and assistance for the Indian, the Report closed with a touching extract from Paul Mazakute's farewell letter.

It was immediately moved and seconded that the thanks of the Meeting be presented to Mrs. Astor for her valuable paper, and a copy of it be requested for publication. This Resolution was carried unanimously.

The Committee on Foreign Work next reported through Miss Cornelia Jay, President of the New York Committee on Work for Foreign Missionaries.

These ladies at the very outset were met by great difficulties. The

Domestic and Indian work had for some time been brought prominently forward, but the Foreign work was comparatively unknown in the majority of parishes. Taking advantage of the Meeting in New York of the General Convention, each Bishop was asked to nominate a lady in his Diocese to aid in creating greater interest in Foreign work. Twenty-one ladies were thus appointed, but only six have as yet made any special report of the results of their efforts. Of the six reports thus made, the two for New York and Massachusetts have been published separately and in detail.

At first a single definite object was proposed, the raising of *two thousand dollars* yearly, for the purpose of insuring such of the Foreign Missionaries as have families, in the Clergyman's Mutual Insurance League, and for the support of the widows and orphans of those who had died in the service. In New York for various reasons other objects have been added to this, and the leading idea of those in charge of the work has been to create a lasting interest in the minds and hearts of people, by prayer, by personal influence, and by the diffusion of information. At Meetings in various parishes, both city and country, the officers of the Committee have met the ladies of the parish, and endeavored to awaken in them an interest in Foreign Missionary work.

In Massachusetts the work has been carried on, in great part, by the labors of the pen, aided by the warm and hearty co-operation of Bishop Paddock, who himself presided at a public Meeting held in Boston. Letters have been addressed to every Rector in the Diocese, pleading the cause of the widows and orphans of our Foreign Missionaries; thousands of leaflets containing Missionary information have been circulated; thirty-two parishes have become interested, and of these twenty-two have already made substantial returns in money. Some of the most hearty responses have been from what are usually called feeble parishes, showing a spirit of faith and love that stronger ones might envy.

In Central New York, where the work has but recently started, frequent Missionary meetings have been the leading feature of the plan. The lady appointed by the Bishop has visited already fifteen parishes, and started fortnightly or monthly meetings in them for all Missionary work, of which the Foreign field will have its due share. All the other parishes are to be visited in turn.

From seven other Dioceses have come various sums of money, Philadelphia heading the list. For many years the women of this Diocese have been supporting the widow of a Missionary, and they now gladly take this opportunity of increasing and extending their work. The uniform experience of the Committee has been that, in all places where the cause has been allowed a hearing, the people have been found ready and willing to respond, sometimes to the surprise of the Rector. Into many parishes the Foreign Secretary has been for the first time invited, and col-

lections have been taken for Foreign Missions. The spirit stirred up has overflowed into other channels, and other branches of Christian work have profited by it. The one great drawback is, that so few Missionaries are among us to present its claims. A few words from the man or woman who has done the work go further than many from any one else. Home work has its hundreds of advocates at our very doors, Foreign work can but rarely speak personally to us ; its best advocates are necessarily far away.

At the conclusion of this Report, the President announced that Mrs. Schereschewsky from Pekin, China, was present, and would address the Meeting. All rose to receive Mrs. Schereschewsky, who gave an account of some of the striking points in the life of heathen Chinese women. The following are brief notes of her address :

Many Church people seem to entirely forget, that twelve thousand miles from here there are three hundred millions of idolaters, knowing nothing of CHRIST, or of Christian life or homes, living in a state which, if any one present could *see*, she would pity and try to relieve. The speaker's experience of eight years in China has shown her plainly that a woman in China is in a most miserable and degraded condition. From her very birth she is despised, "she is only a girl," looked upon with contempt by even her own father and mother. Whatever natural tastes and abilities she may have, it is never considered worth while to teach her anything. At fifteen she is sent away to be married to a man whom she has never seen ; she is never allowed any choice in the matter. She goes into her husband's house to be an absolute slave to him and to all his family ; she is always looked down upon and takes the meanest place. Her mind, utterly uncultivated, revolves in a petty circle of eating, drinking and making new clothes. She is constantly under surveillance, her only amusement is to visit other women in the same vacant state of mind as herself ; and for all this there is one excuse, "It is the custom !" It has always been the custom, and must remain the custom !

Chinese women are naturally very bright and quick, they learn to read readily and easily, they have an intense love for the beautiful, for children and for flowers, and when once their minds are open to knowledge, they show much quickness to learn. There are now many Christian schools for boys in China, several in Pekin. All study after the Chinese method, shouting at the top of their voices, turning their backs to the teacher when reciting, and memorizing everything, even to whole volumes of their classical books. For these Christian boys it is necessary that Christian girls should be trained for wives, that they may have Christian households, and bring up their children as Christians. Some girls' schools have been established already, and more are needed.

The greatest drawback is the intense hatred felt for foreigners by all Chinese, without exception. They object to foreigners living amongst

them, and though obliged to submit to it, they hate the intruders and everything belonging to them, though, oddly enough, they like foreign children whom they call "*pretty little toys*," and pet whenever they get a chance. Only the fear of a war prevents them from sending all foreigners out of their country. After long acquaintance they begin to tolerate the Missionary, but not until they become Christians does their hatred ever turn to love.

There is great difficulty in getting access to Chinese women, who run away and close their doors at the approach of a Missionary, even though a woman. They will sometimes go to *her* house and visit *her*, but never invite her to return the visit, and if the Missionary offers to do so, they make some excuse. Once in Pekin the wife of a mandarin of high rank came to see all the foreign ladies, and asked them to visit her ; one day three of them started to do so, but at her door were refused admittance. She came the next day to apologize, saying it had been the fault of the doorkeeper, but did not ask them to come again. The Missionaries hold frequent meetings for women, to which those of the poorer and middle classes come. They say that the story of the sufferings of CHRIST touches them to the heart, but they go away, and it seems to make no difference to them ; only rarely one becomes a Christian. Slowly the Missionaries are making their way ; they hope to get access eventually to the women of rank and title. The prayers of all Christian women are urgently needed for their sisters in China, who are shut out by inexorable custom from those who would do them good.

Mrs. Schereschewsky's remarks were listened to with great interest, and at their close a vote of thanks to her was passed by the Meeting.

The Committee of seven, appointed to confer on Home Missions to Colored People, was then called, and Miss Alice Sandford said, That she had to make a report of utter humiliation, one of absolute disgrace to the whole Church. When the members of the Committee were notified and called together, they all with one accord began to make excuse ; and from that time to the present it had been impossible to get together enough women who were interested in the welfare of the Colored People, to form a Committee. But the speaker added, that they do not intend to give it up, and they will keep on calling name after name, until there is some response, and another year it is hoped a more cheerful report may be made.

Discussion of Parish Work being then in order, Miss Mary E. Hamilton gave an account of the working of the Domestic Missionary Society of Grace Church, N. Y. During the past year weekly meetings have been held, opened with prayer and with the reading of a leaflet or a hymn, the roll is then called, and the minutes read. The officers are a President, Vice-President, Secretary and Treasurer, and there are three Committees, one for purchasing, one for packing, and one for work. This last Com-

mittee cut and prepare all garments, which are afterwards given out to be made by the Employment Society. Money is obtained from annual subscriptions, supplemented by liberal donations of money and material. The Society provides complete outfits for men, women and children, sends also surplices, stoles, altar linen, Prayer Books, etc. The interest is kept up by the reading of Missionary letters, and by the receipt of grateful letters of acknowledgment. The Society never goes in debt and never anticipates its resources, and its money is always very carefully expended.

Mrs. Burnham, of Central New York, then gave an account of the organization of that Diocese for Mission work. By the appointment of Bishop Huntington she is to visit in person each parish. The women of the parish are notified to meet at a certain place, and the objects of the Woman's Auxiliary to the Board of Missions are set before them. They are urged to organize a Branch Society, and take up some special object. In each parish a Committee of five or ten is appointed for each branch of the work, taking Diocesan work first, and the others in order. These Committees are expected to visit every woman in the parish, and try personally to interest her in Missionary work. In those parishes where a society for work already exists, it becomes the nucleus of the new organization. There is no central board at Syracuse. All the work is carried on by the local officers, in correspondence with the lady at the head, and in accordance with the plans of the Woman's Auxiliary. In conclusion the speaker said, that all present must feel that if the work is to go forward and be successful, it must be by the blessing of God ; and that blessing must be sought and obtained by constant and earnest prayer.

The following Resolution was then offered by Mrs. Paddock, President of the Woman's Missionary Association of Long Island :

Resolved, That if any or all of us have here felt our hearts warmed within us, with love to CHRIST and His work, we go forth from this Meeting, seeking to cherish and to quicken the flame thus kindled until it spread from ourselves to others, that we may be able at the next Annual Meeting to report a general Missionary zeal created through our earnest and prayerful efforts.

This Resolution was passed, as was also a Resolution of Thanks to all who had so carefully prepared papers and statements for the Meeting. The President then announced that the next Meeting would be held in Philadelphia during the session of the Board of Missions, and that an invitation to attend it would be extended to all members of the Woman's Auxiliary.

After the singing of the Doxology the Meeting adjourned.

HELEN BEACH,
Secretary of the Meeting.